The Journal of Historical Review

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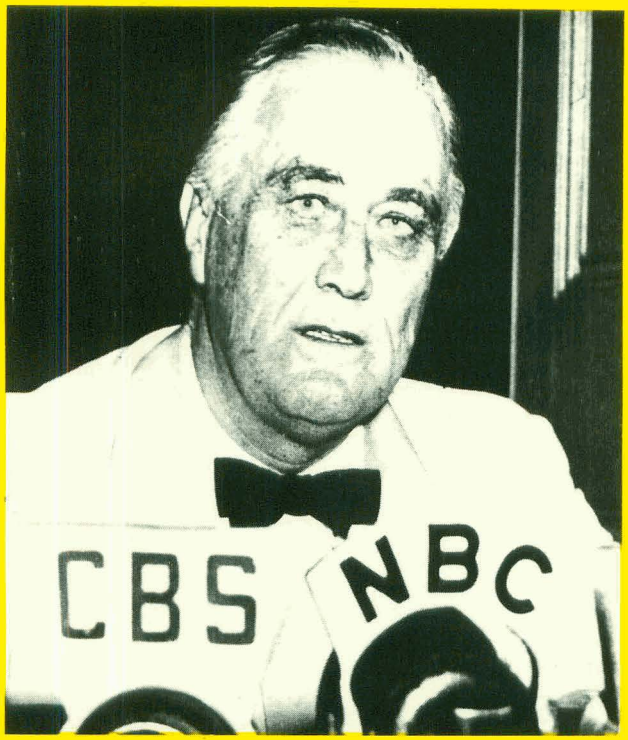
Roosevelt and Truman: Putting Alien Interests First



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— And More —

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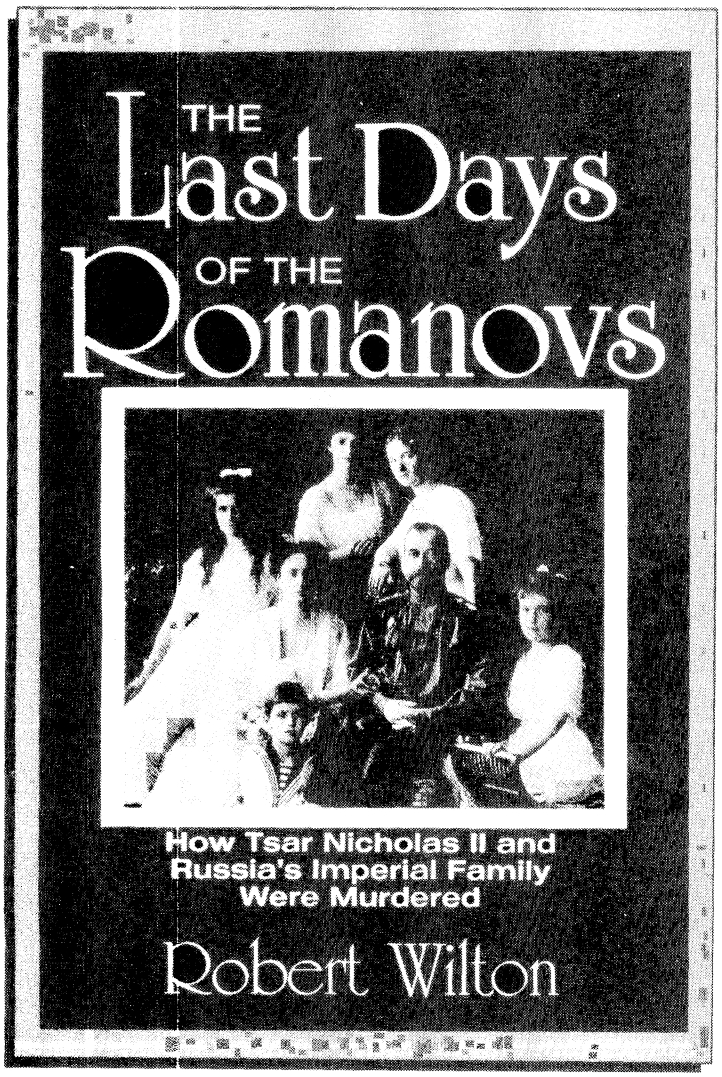

A SKELETON KEY TO THE TRUTH ABOUT THE SOVIET SLAUGHTERHOUSE

Wilton's book, ***The Last Days of the Romanovs***, based on the evidence gathered by Russian investigative magistrate Nikolai Sokolov, was published in France, England, and America at the beginning of the 1920's—but it soon vanished from the bookstores and almost all library shelves, and was ignored in later "approved" histories. The most explosive secret of Wilton's book—*the role that racial revenge played in the slaughter of the Romanovs*—had to be concealed. And it continued to be concealed for decades—as the same motive claimed the lives of millions of Christian Russians, Ukrainians, Balts, and other helpless victims of the Red cabal.

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An Important but Little-Known Wartime Camp

Stutthof

MARK WEBER

While Stutthof is not as well known as other wartime German camps, a close look at the history of this important internment center actually tells more about the reality of the Third Reich's "final solution" policy than studies of much better known camps such as Dachau or Buchenwald. In particular, a dispassionate look at the pattern of Jewish deportations to and from this camp, and the treatment of the inmates there, simply cannot be reconciled with a wartime German program or policy to exterminate Jews.

Stutthof (Sztutowo in Polish) was located 36 kilometers east of the city of Danzig (now the Polish city of Gdansk) in a wooded clearing near the Baltic coast at the mouth of the Vistula river. Hastily set up as an emergency internment center in September 1939, as German forces were subduing Poland, it was soon established on a more permanent basis, and in 1942 was officially designated as a concentration camp.[1]

In 1943 and 1944 it was considerably enlarged until it included three large sections encompassing an area 2.5 by 1.2 kilometers. The Stutthof camp complex eventually embraced several dozen smaller satellite camps spread across a large part of East and West Prussia. In addition to administration and general upkeep work in the camp itself, inmates were employed in nearby workshops and factories that turned out equipment and clothing for the German armed forces. Other internees worked in a camp brick factory and greenhouse, and on nearby agricultural projects, quarries, ports and airfields. Inmates could send letters and receive parcels. At the end of 1943, a new regulation prohibited punishment by beating.[2]

Until 1944 there were relatively few Jewish internees. Most of the prisoners were Poles. In the fall of 1943 several hundred Jews found in hiding in the Bialystok ghetto (after the suppression of the uprising there) were transferred to Stutthof.[3] Beginning in June 1944, large numbers of Jews began arriving at Stutthof from Auschwitz. The first shipment of 2,500 Jewish women from Auschwitz-Birkenau was soon sent on to several hundred factories in the Baltic region. Between June and October 1944, 20,000 to 30,000 Jewish women, originally from Hungary, arrived at Stutthof from Auschwitz. In addition, Jewish women originally from the Lodz ghetto also arrived at Stutthof from Auschwitz.[4]

During the summer and fall of 1944, as Soviet forces advanced toward the Baltic region, thousands of Jews, including Jewish mothers and their children, were evacuated to Stutthof from more than a dozen camps and remnant ghettos in Lithuania, Latvia, and Estonia. In particular, Jews were transferred from the camps at Riga (Latvia) and Kaunas (Lithuania), and the ghetto of Siauliai (Lithuania) in July 1944. Most were evacuated by sea on scarce ships.[5]

During the second half of 1944, as Soviet forces continued their westward advance, the Germans transferred large numbers of Jews, including hundreds of Jewish children, from Lithuania and Estonia through Stutthof to Auschwitz.[6] Many of these evacuees were Jews who had earlier been deported to the Baltic region from Germany as part of the "final solution" policy of mass deportation to occupied Soviet territories in the "East."[7]

These transfers to Stutthof are difficult, if not impossible, to reconcile with a German policy to annihilate Europe's Jews. If there had been such an extermination policy, it is particularly difficult to understand why Jews from the Baltic region — all of whom were supposedly doomed — were evacuated on Germany's overtaxed transportation system instead of being killed on the spot. The fact that many of the Jews evacuated by the Germans from the Baltic area to Stutthof were unemployable children is particularly difficult to reconcile with a general extermination policy.[8]

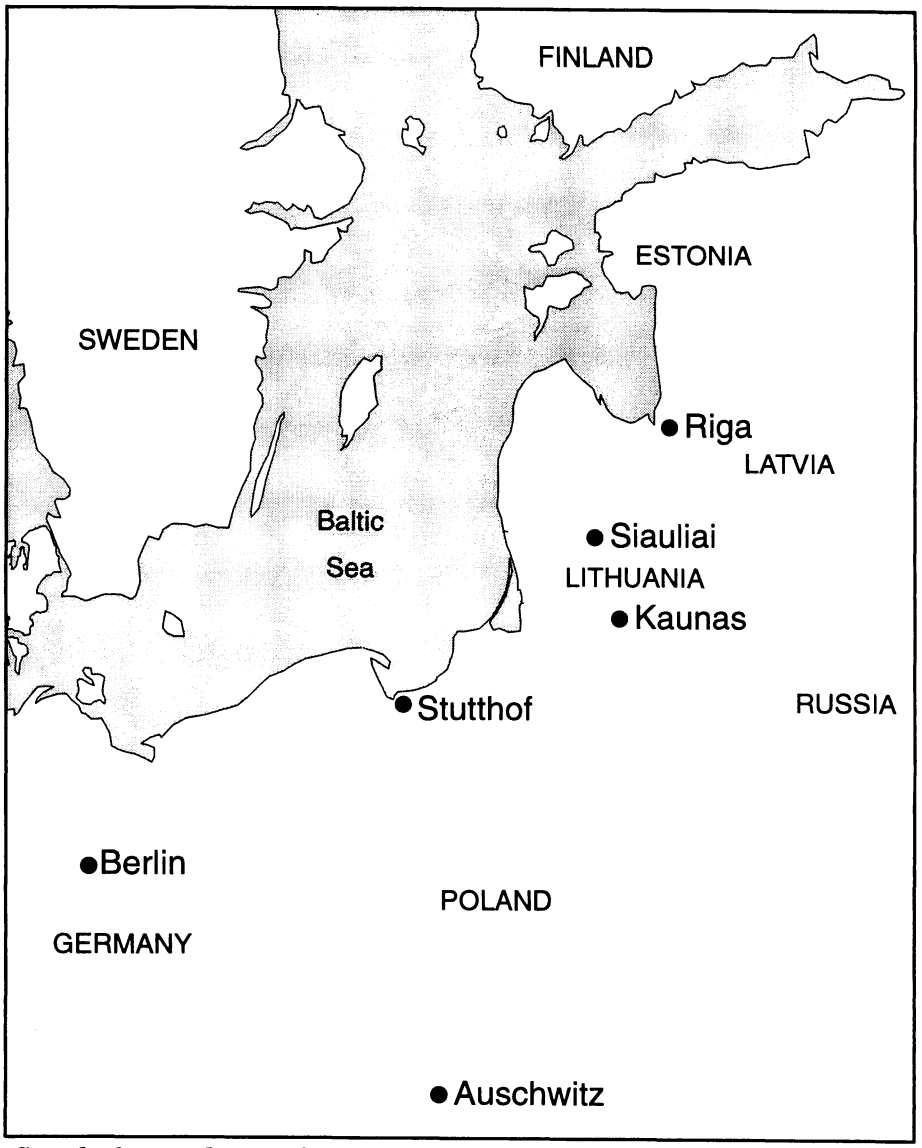
This new influx dramatically changed the camp's character. By late 1944, Jews made up about 70 percent of the inmate population. Russians constituted about 20 percent, and other nationalities made up the remaining ten percent.[9] The camp was divided into separate male and female compounds. Most of the inmates were reportedly young, above all Jewish girls and young women between the *ages of* 13 and 22. There was a separate barracks block for Jewish boys below the age of 17. As a rule, Jews did not have to work, although some were occasionally assigned to farm work on the outside.[10]

As a result of the chaos and tremendous overcrowding brought about by the worsening military situation, conditions in the camp deteriorated badly during 1944. Although new arrivals were routinely

subjected to a quarantine period of two to four weeks, an epidemic of typhus broke out in the second half of the year. The death rate rose dramatically and reached a high point at the end of that year, when nine percent of the total inmate population reportedly died during December 1944. Besides typhus, inmates fell victim to enteric fever and hunger.[11]

Camp administrators did what they could under the almost impossible conditions to save lives. Hospital facilities for inmates were greatly expanded, and eventually took up a whole complex of barracks. Inmate physicians and nurses, as well as SS medical personnel, worked in these facilities, which were divided into 12 departments. Unfortunately, care for sick internees was severely limited by a serious lack of medicines and proper instruments.[12] In mid-January 1945, there were about 50,000 Stutthof inmates, about half of whom were in the main camp. There were 29,000 Jewish internees, including nearly 26,000 women.[13]

On January 25, 1945, with Soviet forces only a few kilometers away and the sound of gunfire audible in the distance, camp commandant SS Major Paul-Werner Hoppe, acting on higher instructions, ordered a general evacuation of internees to the interior of the Reich. Sick inmates, as well as a group needed to dissolve the camp, were to remain behind, he added.[14] Israeli Holocaust historian Yehuda Bauer has acknowledged the difficulty of reconciling this evacuation order with an extermination policy. At a 1981 conference, he asked rhetorically: "What was their [the Germans'] intention? Why did the SS march these people away? ... Why did the commander of the camp in Stutthof give an order in January 1945 that everybody was to march except for the sick?"[15]



Stutthof served as an important German concentration camp during the final months of the Second World War. In the summer of 1944, more than 20,000 Jewish prisoners arrived there from Auschwitz, many of whom were sent on to factories in the Baltic region. During the summer and fall of 1944, as Soviet forces advanced from the East, German authorities evacuated thousands of Jews to Stutthof from ghettos and camps in Estonia, Latvia and Lithuania. In early 1945, as the Soviet advance continued, the Germans evacuated Jews further westward from Stutthof. These large-scale transfers make no sense whatsoever if the German policy had been to kill all Jews under German control.

Coming as it did in the middle of winter, this mass evacuation in groups of fifteen hundred each was a terrible ordeal that claimed many thousands of lives. The ten-day march was carried out in snow and freezing temperatures, with very little food or adequate shelter. One Polish historian has estimated that 30,000 died during this evacuation trek.[16] One group of evacuees was rescued by Soviet forces in February 1945, but many in this group died after their liberation.[17]

Stutthof's prisoners were not the only ones to

endure this terrible calamity. During this same period, hundreds of thousands of German civilians, most of them women and children, as well civilians of other nationalities, were slowly making their way westward in the snow and freezing weather. Many of these people also died during the winter trek.[18]

In March and April 1945, Soviet war planes repeatedly attacked the Stutthof camp. A bomb that hit the Jewish hospital on March 26, 1945, killed 28 and wounded 35.[19] During the following weeks, Soviet air and artillery strikes became more frequent. By April 20, 1945, a former Jewish inmate later recalled[20]

> Stutthof was bombarded from the air and ground. The bombing went on day and night.... The Stutthof camp was enormous and from one end to the other it was burning down from the air attacks. Countless numbers of *Katzetler* [inmates] were killed by the bombs. I myself was lucky, because a bomb hit our ward and three-quarters of the sick were killed or wounded.

Evacuation by Sea

In late April 1945, with Stutthof now cut off from unoccupied Germany except by sea, it was finally decided to evacuate the 3,000 or so Jewish women still remaining in the camp. One inmate who was evacuated on a cargo ship later recalled her terrible ordeal:[21]

> We sailed and sailed and went into ports many times. Which, I can't remember. But no port would let us stay because there was a yellow flag flying from the top, meaning the ship was supposed to be carrying people with contagious diseases on board. ...At every port, the captain declared that he was carrying women refugees and asked permission to unload them.

But time and time again they were turned away, although at one port some German soldiers gave them some bread. With almost no water or food, the ship drifted for eleven days from one port to another. During this terrible period, Allied planes twice attacked the unarmed vessel, killing many of the Jews on board. During a third bombing attack, which came while the ship was anchored outside of Kiel harbor and only a day before the arrival of British troops there, the vessel caught fire and sank. Many died in the flames or during the mad scramble to get on deck, and others drowned. One survivor recalls that all but 33 of the 2,000 Jewish women on board perished.[22]

The final evacuation from Stutthof took place on April 27, 1945. Under attack from Soviet warplanes, the prisoners were loaded onto several barges at nearby Hela harbor, which were then towed westward to territory still under German control. One barge, packed with sick inmates, was destined for Kiel. Others were taken to the port town of Neustadt near Lübeck.[23] One Polish historian has estimated that 3,000 of the Stutthof internees who were evacuated by sea lost their lives in the *ordeal*.[24]

Not all of Stutthof's inmates were evacuated. Hundreds who were not able to move were left behind in the camp, which remained in German hands as part of the fiercely defended Danzig enclave until it was surrendered to Soviet forces on May 10, 1945.[25]

Gas Chamber Allegations

Some historians have insisted that prisoners were killed at Stutthof in a camp gas chamber.[26] According to a 1985 statement by Munich's Institute for Contemporary History "more than one thousand" people were killed in a Stutthof gas chamber.[27] However, the evidence cited for homicidal gassings at Stutthof is meager and not very credible. The camp's "gas chamber" building, which is still intact, is a small brick structure about two and a half meters high, five meters in length, three meters wide. American historian Konnilyn Feig has written that it looks "almost like a toy." Polish officials have seriously claimed that the Germans gassed one hundred persons at a time in the chamber (that is, six or seven persons per square meter). Homicidal gassings with Zyklon were *supposedly* carried out intermittently between June and December 1944 in this chamber.[28]

Polish historian Krzysztof Dunin-Wasowicz believes that this building was neither designed nor built as a homicidal gassing facility. In an essay published in a semi-official work about the alleged homicidal "gas chambers," he writes that this building was built as a (non-homicidal) gas chamber for treating clothes. However, he goes on to claim that this it was sometimes also improvisationally used to kill people. ("Originally the gas chamber was built as a room for delousing clothing, and it continued to be used for this purpose, too, for as long as it existed.")[29]

Interestingly, the "gas chamber" building is not at all hidden or camouflaged, nor is it disguised as a shower. Therefore, if it had actually been used as a homicidal gassing facility, prospective victims apparently would have been under no illusion about the fate that awaited them. It is worth noting that the Germans in charge of the camp never made any effort to destroy or dismantle Stutthof's supposed "extermination facility," which is difficult to believe if, in fact, it had been a execution gas chamber.[30]

A West German court that heard "eyewitness

testimony" about homicidal gassings at Stutthof declared in its 1964 verdict that "with regard to the gassings a positive determination was likewise not possible." Evidence given by several supposed witnesses of gassings was found to be dubious or not credible.[31] Raul Hilberg makes no mention of homicidal gassings at Stutthof in his detailed three-volume Holocaust work. Two other prominent Holocaust historians, Lucy Dawidowicz and Nora Levin, likewise said nothing about the camp's alleged extermination facility.

Estimates of Victims

According to Polish historian Czeslaw Pilichowski, director of Poland's "Central Commission for the Investigation of German Crimes," of the 120,000 people (Jews and non-Jews) who were ever interned in Stutthof or its satellite camps, 85,000 died.[32] Polish historian Krzysztof Dunin-Wasowicz has estimated that of the camp's 120,000 inmates, "about 80,000 of them either died or were murdered."[33] Another Polish historian gives a "conservative" estimate of 65,000 Stutthof victims.[34]

Altogether more than 52,000 Jews were interned in Stutthof and its satellite camps, according to Jewish historian Martin Gilbert and the *Encyclopaedia Judaica*. Only about 3,000 survived, they estimate, and add that perhaps 26,000 of the Jewish victims died or drowned during the evacuation in 1945.[35]

Although it is difficult to determine the actual number of deaths with any precision, in this regard it is important to keep in mind that the great majority of Stutthof's victims were direct and indirect victims of war, including thousands who lost their lives in Allied air attacks during the final weeks of fighting. As was also the case at Dachau, Buchenwald and other German camps, a considerable portion of those who died in the Stutthof main camp were victims of typhus and other diseases who succumbed during the final months of the war.

As we have seen, most Stutthof victims apparently lost their lives in the grim and hastily organized evacuations by foot or sea. As harsh as they were, these evacuations were not part of any extermination program. In spite of its high death rate, Stutthof was certainly not an "extermination camp," and the many deaths there were not the result of a policy or program.

Notes

1. Krzysztof Dunin-Wasowicz, "Stutthof," in: I. Gutman, ed., *Encyclopedia of the Holocaust* (New York: Macmillan, 1990), pp. 1421, 1423.
2. Krzysztof Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (Gdynia: 1966), pp. 253-254 (English-language abstract); "Stutthof," *Gedenkbuch* (Koblenz: Bundesarchiv, 1986), p. 1772.
3. "Stutthof," *Encyclopaedia Judaica* (New York and Jerusalem: Macmillan and Keter, 1971), vol. 15, p. 464; Martin Gilbert, *Atlas of the Holocaust* (New York: William Morrow, 1993), pp. 194-195.
4. Jean-Claude Pressac, *Die Krematorien von Auschwitz: Die Technik des Massenmordes* (München: Piper, 1994), p. 199. (In the earlier, French edition of this book, Pressac writes of the deportation of 40,000-50,000 Hungarian Jewish women from Auschwitz to Stutthof and surrounding area. Jean-Claude Pressac, *Les Crémetoires d'Auschwitz: La Machinerie du Meurtre de Masse* [CNRS Editions, 1993], p. 147.); "Stutthof," *Encyclopaedia Judaica* (1971), vol. 15, p. 464; Martin Gilbert, *The Holocaust* (New York: 1986), p. 686; M. Gilbert, *Atlas of the Holocaust* (1993), p. 194.
5. "Stutthof," *Encyclopaedia Judaica* (1971), vol. 15, p. 464; Roman Hrabar, et al, *The Fate of Polish Children During the Last War* (Warsaw: 1981), p. 72; M. Gilbert, *The Holocaust* (1986), pp. 705, 722; *Encyclopaedia Judaica* (1971), vol. 6, p. 917; M. Gilbert, *Atlas of the Holocaust* (1993), pp. 200, 207, 208, 209; Benjamin B. Ferencz, *Less Than Slaves* (Harvard, 1979), p. 107; "Stutthof," *Gedenkbuch* (1986), p. 1772; Raul Hilberg, *The Destruction of the European Jews* (New York: Holmes & Meier, 1985), p. 985.
6. Y. Gutman and M. Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (1994), pp. 417, 420.
7. *Justiz und NS-Verbrechen* (Amsterdam: Univ. Press Amsterdam, 1968 ff.), vol. 20, p. 600, or p. 585-6 (Verdict in 1964 Tübingen case Ks 5/63).
8. R. Hrabar, et al, *The Fate of Polish Children During the Last War* (1981), p. 72.
9. Olga M. Pickholz-Barnitsch, "The Evacuation of the Stutthof Concentration Camp, *Yad Vashem Bulletin* (Israel), No. 17, Dec. 1965, p. 37.
10. Olga M. Pickholz-Barnitsch, "The Evacuation," *Yad Vashem Bulletin*, Dec. 1965, p. 36.
11. K. Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (1966), pp. 252, 255; Olga M. Pickholz-Barnitsch, "The Evacuation," *Yad Vashem Bulletin*, Dec. 1965, p. 37; *Justiz und NS-Verbrechen*, vol. 20, p. 600; Central Commission for Investigation of German Crimes in Poland, *German Crimes in Poland* (Warsaw: 1946-1947), vol. 2, p. 112.
12. K. Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (1966), p. 252.
13. K. Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (Gdynia: 1966), pp. 253-254; "Stutthof," *Encyclopaedia Judaica*, vol. 15, p. 464.
14. Hoppe order, Jan. 25, 1945. Nuremberg document NO-3796.
15. Brewster Chamberlain and M. Feldman, eds., *The Liberation of the Nazi Concentration Camps 1945* (Washington, DC: USHMC, 1987), p. 92.
16. K. Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (1966), p. 257; Konnilyn Feig, *Hitler's Death Camps*

(New York: Holmes & Meier, 1981), p. 202; "Stutthof," *Gedenkbuch* (1986), p. 1772; M. Gilbert, *Atlas of the Holocaust* (1993), pp. 216-217.

17. M. Gilbert, *The Holocaust* (1986), p. 783.
18. See: Alfred-Maurice de Zayas, *Nemesis at Potsdam: The Expulsion of the Germans From the East* (Lincoln: Univ. of Nebraska, 1989; 3rd rev. ed.), and, Alfred-Maurice de Zayas, *The German Expellees: Victims in War and Peace* (New York: St. Martin's Press, 1993).
19. M. Gilbert, *The Holocaust* (1986), p. 786.
20. Isaiah Trunk, *Jewish Responses to Nazi Persecution* (New York: Stein and Day, 1982), pp. 322-323.
21. I. Trunk, *Jewish Responses* (1982), pp. 323-326.
22. I. Trunk, *Jewish Responses* (1982), pp. 323-326.
23. R. Hilberg, *The Destruction of the European Jews* (1985), p. 985; O. Pickholz-Barnitsch, "The Evacuation," *Yad Vashem Bulletin*, Dec. 1965, p. 37; M. Gilbert, *Atlas of the Holocaust* (1993), pp. 228-229.
24. R. Hrabar, et al, *Fate of Polish Children* (1981), p. 74. See also: M. Gilbert, *The Holocaust* (1986), p. 806.
25. "Stutthof," *Gedenkbuch* (1986), p. 1772; K. Feig, *Hitler's Death Camps* (1981), p. 203.
26. Eugen Kogen, et al., *Nazi Mass Murder* (New Haven, Conn.: 1994), pp. 190-193, and, in the original German-language edition, *Nationalsozialistische Massentötungen durch Giftgas* (Frankfurt: S. Fischer, 1986), pp. 263-266; The entry by K. Dunin-Wasowicz in the *Encyclopedia of the Holocaust* (New York: 1990), p. 1423, refers to "the camp's gas chambers" (plural).
27. Statement by the Institut für Zeitgeschichte (Hellmuth Auerbach), March 6, 1985. Facsimile in: I. Weckert, *"Massentötungen" oder Desinformation*, "Historische Tatsachen Nr. 24" (published by U. Walendy in 1985), p. 21.
28. E. Kogen, et al., *Nazi Mass Murder* (1994), p. 191 (in the 1986 German edition, *Nationalsozialistische Massentötungen durch Giftgas*, this is p. 263); *Justiz und NS-Verbrechen* (Amsterdam), vol. 20, p. 600 or p. 585-6 (Verdict in 1964 Tübingen case Ks 5/63.); K. Feig, *Hitler's Death Camps* (1981), pp. 192-193, 200; Central Commission..., *German Crimes in Poland* (Warsaw: 1946-1947), vol. 2, pp. 118-119.
29. E. Kogen, et al., *Nazi Mass Murder* (1994), p. 191 (in the 1986 German edition, *Nationalsozialistische Massentötungen durch Giftgas*, this is p. 263).
30. It has also been claimed that Jews were gassed at Stutthof with Zyklon in a rail car. See: E. Kogen, et al., *Nazi Mass Murder* (1994), pp. 192-193; Central Commission..., *German Crimes in Poland* (Warsaw: 1946-1947), vol. 2, p. 119.
31. *Justiz und NS-Verbrechen* (Amsterdam), vol. 20, p. 615.
32. Czeslaw Pilichowski, *No Time Limit for These Crimes* (Warsaw: Interpress, 1980), pp. 156-157.
33. K. Dunin-Wasowicz, *Oboz Koncentracyjny Stutthof* (1966), p. 255.
34. Szymon Datner, et al, *Le Genocide Nazi 1939-1945* (Warsaw: 1962), p. 218.
35. "Stutthof," *Encyclopaedia Judaica*, vol. 15, p. 464; M. Gilbert, *Atlas of the Holocaust* (1993), pp. 195, 217.; According to Polish historian K. Dunin-Wasowicz, "Of the fifty thousand Jews who were brought to Stutthof, nearly all died." Source: *Encyclopedia of the Holocaust* (New York: 1990), p. 1423.

A Video that Revises History —And Could Change the Course of It

Out of all the footage I brought back, nothing is more significant, or of more vital importance, than the interview I conducted in Poland with Dr. Franciszek Piper of the Auschwitz State Museum. He felt comfortable enough to talk with me for an hour in his office at Auschwitz. The result should keep people talking for quite some time. **—David Cole**

Equipped with a Super VHS camera, a microphone, a list of questions, and a sense of humor, Revisionist David Cole traveled to Auschwitz in September 1992 and produced a video of that trip that is, to put it mildly, *devastating*. Cole not only documents on tape the falsehoods told Auschwitz visitors every day by unknowing tour guides, he shows that the very people who run the museum aren't at all sure about their main attraction–the "gas chamber"!

Here is dramatic confirmation of what Revisionists have been saying about the Holocaust for more than 20 years, graphically presented on video so you can see and hear for yourself the tour guides and the museum's director, and examine the layout of the camp with its buildings and their surroundings. For those who cannot afford the trip to Europe to see all this for themselves, this video brings Auschwitz, as well as *The Leuchter Report*, to life right in your living room.

Most devastating of all is Cole's interview with Dr. Piper, in which the director of the Auschwitz Museum casually admits to postwar alterations of the room that for decades has been shown to tourists as an unaltered, "original state" gas chamber.

Professionally produced in full color and crisp sound, the tape runs just under an hour. If you've been waiting for a concise, intelligent, and persuasive presentation on the Holocaust that you can comfortably show to friends and family, *that video is here*! For those with no access to a video player, the soundtrack is available on C-60 audio cassette.

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How Historian Gilbert Falsifies and Invents

ROBERT FAURISSON

British historian Martin Gilbert is a falsifier. While he is best known as the official biographer of Winston Churchill, he has also written several widely-lauded works on the "Holocaust." Gilbert, who is Jewish, staunchly defends the thesis of the so-called extermination of the Jews, an extermination allegedly carried out in particular by means of homicidal "gas chambers" and homicidal "gas vans." To defend this thesis he falsifies and invents.

Falsifying the 'Gerstein Document'

In his distortion of the "Gerstein Document" in 1979 and 1986, Gilbert showed that he is capable of falsification. The various postwar confessions of SS officer Kurt Gerstein, known collectively as the "Gerstein Document" are completely devoid of any scholarly value, as Paul Rassinier showed in the 1960s and as the studies of Henri Roques in France (with my collaboration) and Carlo Mattogno in Italy established in 1985. (See: H. Roques, *The "Confessions" of Kurt Gerstein*, published by the IHR.) But just like French Jewish historian Léon Poliakov, Martin Gilbert used these confessions to support his thesis. Here I will show how he did that and, for the sake of clarity here, I am adding emphasis to some of the figures mentioned.

Speaking about the alleged gas chamber at Belzec, Kurt Gerstein wrote:

> Die Menschen stehen einander auf den Füssen, 700-800 Menschen auf 25 Quadratmetern in 45 Kubikmetern ... 750 Menschen in 45 Kubikmetern. ("The people stand on each other's feet, *700-800* people on *25* square meters in *45* cubic meters ... *750* people in *45* cubic meters.") (Source: page 5 of Nuremberg document PS-2170, as Gilbert indicates.)

It is obviously impossible for 700 to 800 people to stand on a surface of 25 square meters and inside a space of 45 cubic meters. That would be the same as trying to fit 28 to 32 persons in a space that is one square meter in surface area, and 1.8 meters high. The fact that Gerstein made such a statement to the Allies, who held him as their prisoner, shows what his mental condition was. He always used these same figures, repeating them on several occasions. But Gilbert completely changed these numbers in an effort to make Gerstein's tale believable. He even changed them in one way in 1979 and in another way in 1986.

In his 1979 book, *Final Journey: The Fate of the Jews in Nazi Europe* (New York: Mayflower Books, p. 91), here is how Gilbert quoted Gerstein: "The naked people stand on each other's feet. *About seven to eight hundred* people in an area of about a *hundred* square meters."

Among other distortions, Gilbert quadrupled the surface of the gas chamber, removed the mention of the cubic meters and likewise left out the number 750. Finally, he left out the repetition by Gerstein of the mention of cubic meters. If he had retained the mention, made twice, of the 45 cubic meters, we would have had a gas chamber of around 100 square meters and of 45 cubic meters, that is to say a room containing around 700 to 800 persons standing that would have been less than a half meter high.

Martin Gilbert

In a 1986 work, though, Gilbert revises this, quoting Gerstein as saying: "*Seven to eight hundred* people in *ninety-three* square meters." (Source: *The Holocaust: The Jewish Tragedy*, New York: Holt, Rinehart and Winston, p. 427. On page 864 Gilbert indicates as his source: "Kurt Gerstein, statement of May 6, 1945, Tübingen: International Military Tribunal, Nuremberg, document PS-2170.")

In this case, the number 25 has been replaced with the number 93. A precise figure was apparently chosen to give the impression of exactitude and rigor. Once again, all references to cubic meters

have disappeared.

For this reason alone we must conclude that Gilbert deliberately falsified the writings of Gerstein. He falsified them in a number of other ways as well, most notably by editing the text so as to hide other nonsensical things Gerstein said. (That's also the method used by Léon Poliakov.)

Inventing 'Gassing' Figures

In his effort to sustain the invented story that masses of Jews were gassed at Belzec, Treblinka and elsewhere, Gilbert engages in a deceitful manipulation of figures. In his 1981 book, *Auschwitz and the Allies* (New York: Holt, Rinehart and Winston, p. 26), he wrote:

> The deliberate attempt to destroy systematically all of Europe's Jews was unsuspected in the spring and early summer of 1942: the very period during which it was at its most intense, and during which hundreds of thousands of Jews were being gassed every day at Belzec, Chelmno, Sobibor and Treblinka.

For the moment, let's not concern ourselves with the fact that no one was ever gassed at those camps, nor in any other camp either. Instead, let us focus on Gilbert's use of figures. Let us suppose that "hundreds of thousands" means only 200,000. That would make 200,000 Jews gassed per day, and therefore 1,400,000 each week. If during the spring and the early summer we have four months, or 17 weeks — that makes 1,400,000 a week, times 17 weeks, for a total of 23,800,000 Jews gassed in just those four small camps, and during a period of just four months!

More can be said about Martin Gilbert, about his ignorance of history, his dishonesty and even his empty productivity. On December 3, 1986, I wrote to him to ask for some explanations about the way he reproduced the Gerstein texts. He never answered.

— *March 4, 1987*

Bias and Objectivity

"I consider the 'objective' presentation [of the Palestine Liberation Organization] biased and distorted ... The obsession with objectivity can be stretched so far as to become advocacy of the most vicious side of contemporary life. Does anyone really believe that an 'objective' presentation of Nazism will lead to anything but recruitment for it?"

— Rabbi David Polish, "Minority Report" column, *Chicago Jewish Sentinel*, Nov. 23, 1978.

THE FORCED WAR

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Working with Stalin

JOSEPH SOBRAN

Pal Joey

Thanks to cable TV, I recently caught up with an old movie I'd somehow missed for half a century: "Mission to Moscow." I wish everyone could see it; unfortunately, but understandably, it isn't available on video. It richly merits a belated review. You might say it's a time capsule from the Roosevelt Administration.

I'd heard of it, of course. It was a wartime film, made in 1943, long notorious for its shining portrayal of our Soviet allies. Like most old things, it now tells you a lot about its time without intending to.

"Mission to Moscow" is based on a book of the same name by Joseph Davies, Franklin Roosevelt's ambassador to the Soviet Union during the late 1930s. Saul Bellow once called Davies "one of the most disgraceful appointments in the history of diplomacy." That only sounds like a heated exaggeration until you look for yourself.

I'd always assumed that the movie was the handiwork of Hollywood's Reds, back before the blacklist did its salutary work. Not at all. Jack Warner, of Warner Brothers, made the movie at Roosevelt's urging, after dining with Roosevelt and Davies at the White House. Roosevelt explained that a film version of Davies' book would help the war effort, and Warner patriotically assented on the spot, little knowing what he was in for.

It was a major production, with Michael Curtiz, who had just won an Oscar for "Casablanca," directing. The score was composed by Max ("Gone with the Wind") Steiner. Walter Huston, an excellent actor now best known for "The Treasure of the Sierra Madre" (which his son John directed), played Davies. The real Davies appeared in the film before the opening credits to deliver a prologue, in which he explained that he hoped to dispel "prejudice and misunderstanding" about the Soviet Union. Roosevelt was portrayed in the film too, with due reverence: his face was not quite shown, though his voice was heard — much the way Christ used to be portrayed in biblical epics.

Walter Huston, right, plays the role of US ambassador Joseph Davies in a scene from "Mission to Moscow." Davies' wife is played by Eleanor Parker, center, and Ann Harding, left, plays their daughter. Directed by Michael Curtiz (born Mikhaly Kertesz), this 1943 Warner Brothers picture flatteringly portrays Soviet dictator Stalin and his regime during the period when the Soviet Union was a close military ally of the United States. Along with "North Star," "Song of Russia," "Counter Attack," and "Days of Glory," this was one of several pro-Soviet and anti-German films produced by Hollywood during the war to encourage popular acceptance of America's alliance with Soviet Russia.

In his book, Davies had been a fierce advocate for the Soviets. He admitted that their methods were a little rough at times, but he excused this, as he explained, because of the daunting problems they faced and because Communism (un-like Nazism) was ultimately compatible with Christian ideals. He felt that the show trials were justified, and he considered them successful in their worthy purpose of rooting out traitors. One of his best friends in Moscow was Walter Duranty of the *New York Times*, who had reported that there was no famine in Ukraine during the early 1930s and won a Pulitzer

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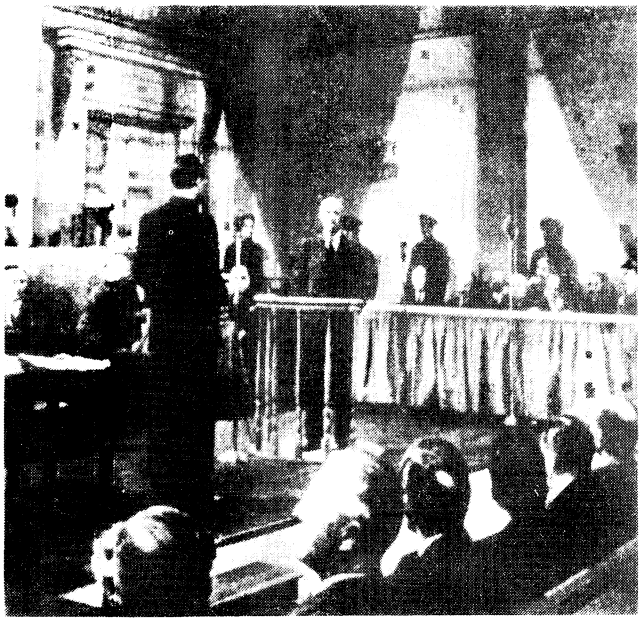
Joseph Sobran is a nationally-syndicated columnist, lecturer, author (most recently of *Alias Shakespeare*), and editor of the monthly newsletter *Sobran's* (PO Box 1383, Vienna, VA 22183). "Pal Joey" is reprinted from the August 1995 issue of *Sobran's*, and "The Hiss Case" from the January 1997 issue.



To help persuade skeptical Americans of the basic righteousness of the Soviet regime, this scene from "Mission to Moscow" sympathetically portrays the Moscow purge trials of the 1930s. In reality these trials were elaborate charades, based on fabricated evidence and confessions extracted by torture, which Stalin staged to destroy his rivals and solidify his grip on power.

Prize for journalism.

The movie matches the book in glorifying Soviet achievements. Set just before the war, when Davies served in Moscow, it shows him traveling to Soviet farms and factories, where happy workers of both sexes are setting new production records. Freud asked a famous question: "What do women want?" "Mission to Moscow" has the answer: they want to make tractors! The only problem the Soviet system faces in the film is a mysterious sabotage campaign.

Back in Moscow, Davies' beaming hosts introduce him to all the Soviet dignitaries, including chief prosecutor Andrei Vishinsky, in real life director of the Gulag system. "We've heard of your famous legal work!" Davies assures him. Vishinsky accepts the compliment with courtly Old World grace.

There are, happily, few Communists in the movie; the term of choice is "the Russians." The word "Communism" is hardly heard, except in the mouths of the Fascist characters. It's as if using the official name of the system were a sort of smear. Imagine calling Stalin a Communist! (Another "witch-hunt," presumably.) The Nazi officials Davies encounters in the story are always smiling thinly and saying things like, "Dese Amehicans ah so naive." And how.

When his subordinates in the US Embassy tell Davies that they suspect the Soviets have bugged the place, Davies tells them not tear the place apart to check it out. First, he doesn't believe it; furthermore, he has nothing to say that he wouldn't say to his Russian hosts' faces; and besides, if the Russians overhear what is really said about them, it may allay their understandable anxieties about foreigners.

And far from dodging the embarrassing topic of the show trials, the movie shows Davies attending them personally, satisfied that the conspirators are sincere in their confessions to having joined Trotsky and the Fascists in the sabotage campaign. Not content with this, the film actually justifies the Hitler-Stalin pact. Davies hears the explanation from Stalin himself, who makes a dramatic appearance late in the film.

Davies opens the conversation by gushing: "I believe that history will record you as a great builder for the benefit of mankind." Stalin, *played* as a gentle, wistful pipe-smoking sage with a soft chuckle, modestly demurs. He says that the inspiration was Lenin's, and that "the people themselves" have carried out the great plan. But he warns, in a fatherly way, that "reactionaries" in France and England are trying to set Germany and Russia at war with each other; and little as he likes the Fascists, he will not allow the Russian people to be set up. He implies that he may have no choice, if the West won't oppose Fascism, but to cut a deal with Germany.

As I watched, I reflected that *this* was why my father fought in World War II. The movie was supposed to convince Americans that their sons were being sent to die in a worthy cause. Unspeakable.

The reviewers who counted, Roosevelt and Stalin, were both well pleased with the film and gave private screenings to entertain guests. Others panned it as shallow propaganda.

Conventional raves and pans are beside the point in this case. To give "Mission to Moscow" its real due, and to put it into proper historical perspective, I would say that it single-handedly vindicates the McCarthy era.

Please don't suspect that I'm exaggerating. We hear a lot about the evils of "Holocaust denial." But those who question the conventional version of Nazi history are only retrospective and speculative. They don't influence events.

That can't be said for those who assisted and glorified the Soviet Union under Stalin *while it was still active* and thereby facilitated its enormous crimes. I don't mean Warner Brothers. I mean Joseph Davies. I mean Walter Duranty. And I especially mean the man who inspired this movie, Franklin Roosevelt. Stalin's victims were in part his victims too.

The cynical and mendacious Roosevelt had a strange soft spot for Stalin and Communism. He extended diplomatic recognition to the Soviet Union as soon as he became president, when it was most in need of foreign support and legitimation — even as it was deliberately starving millions. When war came, he didn't regard the alliance with Moscow as a desperate pragmatic move with an unsavory regime with whom he happened to share a common enemy; he envisioned a post-war world in which the "United Nations" would supersede the United States, and in which he and Stalin would lead mankind into an era of global peace and justice.

"Mission to Moscow" captures some of this insane vision. Without meaning to, it shows that the problem of subversion in the Roosevelt Administration went a little higher than Alger Hiss, whom it is hard to blame very much for actions that were only minor replicas of his boss's policies. By 1948 Roosevelt's memory was still so popular that the "witch-hunters" didn't dare point the accusing finger at their proper target; so they settled for investigating the Communist small fry who had flourished under FDR.

Joseph Sobran

The term "McCarthyism" was part of liberalism's strange lexicon of impropriеties, the purpose of which was to quash plain speech on touchy subjects by creating an irrational etiquette of discourse. "Mission to Moscow" makes it clear as clear can be that, yes, Roosevelt and his cronies sympathized with Communism, aided it, abetted it, and betrayed America's interests to it. Willing dupes, fellow travelers, pinkoes, Commie-lovers — such words are fair enough for most of them, setting aside the outright Soviet agents. (After all, we aren't expected to split hairs when talking about "fascists," "racists," and "reactionaries.")

Roosevelt himself was no Communist. But he recognized the Soviet Union as the cousin of the New Deal in its general thrust: a huge, arbitrary state, centralized and imperial, unimpeded by such obsolete scruples as personal freedoms and the rule of law. He wanted the American public to be brought to see it as he did.

Jack Warner later came to see "Mission to Moscow" as the worst mistake of his career. Warner Brothers can be pardoned for pitching it down the Memory Hole. But it deserves to be remembered for presenting the official liberal party line as of 1943, precisely because it says things no liberal would dare to say in 1995.

The Hiss Case

Alger Hiss is dead. Finally. He checked out at 92, denying to the last that he had served as a Soviet agent within the Roosevelt Administration. He outlived his accuser, Whittaker Chambers, by 35 years.

I never met either man, though I once saw Hiss, a lonely-looking old man, in a little restaurant in Greenwich Village. I'd read Chambers' famous book, *Witness*, a combined autobiography and account of the Hiss case, and found it persuasive enough. But I was never absolutely convinced of Hiss' guilt until I heard Hiss himself speak about the case in a recorded address at a New Jersey university. He was so evasive about the essential questions, so facile in playing to his liberal audience, so eager to blame McCarthyite hysteria and Richard Nixon (this just after Nixon's own disgrace) for his fate, that his performance reeked with dishonesty. Not a word about the evil of Communism itself. It wasn't the speech an innocent man would have given.

Documentary evidence that emerged later confirmed Chambers' charges. But I was even more impressed by Hiss' defenders. They didn't really seem to think he was innocent, they seemed to suggest, under all their arguments, that there was nothing really wrong with what he'd done. It was the people who had seen no evil in the Soviet Union, even apologists for Stalin, who insisted most vociferously that Hiss had never been a Soviet agent.

Hiss also had, and has, another sort of partisan. Not all of them insist that he was innocent, many merely continue to speak as if the evidence against him weren't decisive, as if some room for doubt remains. These are generally liberals who fear that Hiss' guilt might implicate the entire Roosevelt Administration in which he rose to a position so near to the boss.

After all, Stalin's best friend in that administration was not Hiss but Roosevelt himself. Hiss was no anomaly. The New Deal was run by other Soviet sympathizers, including Harry Hopkins and Harry Dexter White. Their World War II alliance with the Soviet Union was not merely one of necessity or convenience: they brought real enthusiasm to it. Even as millions were being murdered by forced starvation and incarceration in the Gulag camps, Roosevelt extended diplomatic recognition, legitimacy, and covert aid to the USSR, apart from generous wartime assistance. During the war, official US

propaganda portrayed Stalin as a benign and even heroic figure. Hiss did nothing that his superiors hadn't done on a much larger and more fateful scale.

The war resulted in a huge extension of the Soviet empire that engulfed ten Christian countries and issued in the cruelest persecutions of Christians in history. Liberal opinion still treats this outcome as a footnote at best. Stalin's Western partisans still suffer less obloquy than Hitler's, less even than those — Neville Chamberlain, Charles Lindbergh, the "isolationists" — who wanted to *avoid* war with Hitler. Roosevelt himself remains one of our most venerated presidents.

Not only has Stalin enjoyed, overall, a better press than Hitler (starting with the *New York Times*), Communists have actually achieved victim status in America, summed up in the devil-term "McCarthyism." Ex-Communists still write lugubrious memoirs of their sufferings during the Cold War and, more to the point, big publishers still publish them.

As I write, this morning's *Times* has a review, mildly unfavorable, of Walter Bernstein's *Inside Out: A Memoir of the Blacklist* (Knopf). No such luck for ex-Nazis, who needn't bother sending their manuscripts to Knopf. Bernstein, a Hollywood screenwriter, finally quit the Communist Party in 1956 after the Soviets crushed the Hungarian uprising. "I knew little about the Gulag," he is quoted as saying, "and wanted to know less, fearful of its meaning, distrusting the sources of this terrible information." And he still thinks he got a raw deal because for a decade he couldn't get a job in the movies.

One of the few things that disturbed Bernstein about the Communist motherland was the growing evidence of Soviet anti-Semitism. Never mind the torment of Christians. Such is the disparity of indignation Hitler and Stalin inspire among the intellectuals, even the neoconservative intellectuals. Even after his ruin, Alger Hiss retained some of the privileged moral ambiguity of Communism.

Correction:

There is an error in the article "Auschwitz: Facts and Legend" in the July-August 1997 *Journal*. Near the top of the left column on page 15, the second paragraph of the quotation should actually be part of the main text. This paragraph, which begins with the words "Soviet propaganda was in disarray ..." should not be indented.

Jailed in 'Democratic' Germany:

The Ordeal of an American Writer

New!

A courageous German-American civil rights activist tells the full, inside story of his arrest in Germany in August 1995, and five months' imprisonment, for remarks he made in letters and periodicals written in and sent from the United States. German authorities jailed the outspoken 68-year-old publicist because his references to the "Holocaust tale" and the "Jew-infested" German political system were judged to be insulting to Jews, and thus a violation of the country's selectively enforced "popular incitement" law. Although he is a naturalized American citizen, the US State Department refused to protest his arrest.

Written in an engagingly upbeat style, with an eye for the telling anecdote, Hans Schmidt recounts his legal struggle and the rigors of his imprisonment, and provides valuable insights and commentary on post-war Germany's subservience to powerful supra-national forces. This protest against totalitarian injustice is a devastating indictment of Germany's blatant double standard on democratic rights, as well as an eloquent plea for free speech and truthful, revisionist awareness of history.

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Fifty Years Ago: A Fateful Admonition

Why President Truman Overrode State Department Warning on Palestine-Israel

Donald Neff

On September 22, 1947, Loy Henderson strongly warned Secretary of State George C. Marshall that partition of Palestine into Arab and Jewish states was not workable and would lead to untold troubles in the future. Henderson was director of the US State Department's Office of Near Eastern and African Affairs, and his memorandum, coming less than a month after a United Nations special committee had recommended partition, stands as one of the most perceptive analyses of the perils that partition would bring.

Henderson informed Marshall that his views were shared by "nearly every member of the Foreign Service or of the department who has worked to any appreciable extent on Near Eastern problems." Among the points Henderson made:[1]

- "The UNSCOP [UN Special Committee on Palestine] Majority Plan is not only unworkable; if adopted, it would guarantee that the Palestine problem would be permanent and still more complicated in the future."
- "The proposals contained in the UNSCOP plan are not only not based on any principles of an international character, the maintenance of which would be in the interests of the United States, but they are in definite contravention to various principles laid down in the [United Nations] Charter as well as to principles on which American concepts of Government are based."
- "These proposals, for instance, ignore such principles as self-determination and majority rule. They recognize the principle of a theocratic racial state and even go so far in several instances as to discriminate on grounds of religion and race against persons outside of Palestine. We have hitherto always held that in our foreign relations American citizens, regardless of race or religion, are entitled to uniform treatment. The stress on whether persons are Jews or non-Jews is certain to strengthen feelings among both Jews and Gentiles in the United States and elsewhere that Jewish citizens are not the same as other citizens."
- "We are under no obligations to the Jews to set up a Jewish state. The Balfour Declaration and the Mandate provided not for a Jewish state, but for a Jewish national home.[2] Neither the United States nor the British Government has ever interpreted the term 'Jewish national home' to be a Jewish national state."

Political Pressures

Although the State Department reflected Henderson's anti-partition views, Harry Truman's White House was supporting partition because of strong political pressures. President Truman was so unpopular at the time that there was speculation he might not be able to win the Democratic Party's nomination, much less the presidential race.[3] As the vote in the General Assembly on partition approached, Henderson made another effort to change Truman's mind. On November 24, he wrote that [4]

> I feel it again to be my duty to point out that it seems to me and all the members of my Office acquainted with the Middle East that the policy which we are following in New York at the present time is contrary to the interests of the United States and will eventually involve us in international difficulties of so grave a character that the reaction throughout the world, as well as in this country, will be very strong.

He continued:

> I wonder if the President realizes that the plan which we are supporting for Palestine leaves no force other than local law enforcement organizations for preserving order in Palestine. It is quite clear that there will be wide-scale violence in that country, on both the Jewish and

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Donald Neff is author of *Fallen Pillars: U.S. Policy Toward Palestine and Israel since 1945*, as well as of the 1988 *Warriors* trilogy. This essay is reprinted from the September-October 1994 issue of *The Washington Report on Middle East Affairs* (P.O. Box 53062, Washington, DC 20009).

In his decision to support the new state of Israel, President Harry Truman put Jewish-Zionist interests ahead of American interests. Here Truman welcomes Zionist leader Chaim Weizmann to the White House, May 1948. Weizmann served as Israel's first president.

> Arab sides, with which the local authorities will not be able to cope.... It seems to me we ought to think twice before we support any plan which would result in American troops going to Palestine.

Under Secretary of State Robert A. Lovett was so impressed with the memo that he personally read it to President Truman. But Truman, worried about his election campaign in the coming year and urged by advisers such as Clark Clifford to endorse partition as a way to gain Jewish support, ignored Henderson's warnings.[5] Five days later the United States voted for partition in the historic session of the UN General Assembly.

Major Responsibilities

As the months passed and Palestine descended into the chaos and violence predicted by Henderson and the State Department, Truman could no longer escape the fact that partition had led to massive bloodshed. George Kennan, the director of policy planning at the State Department, warned on February 24, 1948, that violence in Palestine could only be stopped by the introduction of foreign troops. He urged that the US not be drawn into the quagmire:[6]

> The pressures to which this Government is now subjected are ones which impel us toward a position where we would shoulder major responsibility for the maintenance, and even the expansion, of a Jewish state in Palestine .... If we do not effect a fairly radical reversal of the trend of our policy to date, we will end up either in the position of being ourselves militarily responsible for the protection of the Jewish population in Palestine against the declared hostility of the Arab world, or of sharing that responsibility with the Russians and thus assisting at their installation as one of the military powers of the area.

Similar views were expressed by the CIA and the Defense Department.

Despite such grave concerns, Clifford continued to urge Truman to maintain support of partition. In a memo on March 6, Clifford argued that if the US deserted it now it would make "... the United States appear in the ridiculous role of trembling before threats of a few nomadic desert tribes.... the Arabs need us more than we need them. They must have oil royalties or go bankrupt."[7]

Secretary of State George C. Marshall emphatically opposed President Truman's decision to give official US recognition to Israel, which he believed was motivated by partisan eagerness for Jewish backing in the November 1948 presidential election.

Implicit was the underlying message that Jews were more important to Truman's election than Arabs. As Truman himself once said: "I'm sorry, gentlemen, but I have to answer to hundreds of thousands who are anxious for the success of Zionism. I do not have hundreds of thousands of Arabs among my constituents."[8]

By now, Arabs and Jews were slaughtering each other on a daily basis. Jewish forces were gathering strength and were on the verge of major attacks outside the limits defined by the UN for the Jewish state. Tens of thousands of Palestinians had already been turned into refugees, presaging the tragedy that soon would result in more than half of the total Palestinian community losing their homes.

The horrors unfolding in Palestine could not be ignored. On March 19, Truman renounced partition. The US announced in the UN Security Council that

America believed partition was unworkable and that a UN trusteeship should be established to replace the British when they ended their withdrawal from Palestine on May 14.[9]

Reaction in the press and the Jewish community was deafening. Headlines screamed: "Ineptitude," "Weakness," "Vacillating," "Loss of American Prestige."[10] From Jerusalem, the American consul general reported: "Jewish reaction ... one of consternation, disillusion, despair and determination. Most feel United States has betrayed Jews in interests Middle Eastern oil and for fear Russian designs."[11] Truman tried to shift the blame to the State Department, claiming it had acted without his approval. However, it is clear that he had personally given approval for the change in strategy.[12]

In the end, Truman regained Jewish support two months later when he overrode stiff opposition by the State Department and made the United States the first nation to recognize Israel as an independent nation on May 14. Truman's decision had so disgusted Secretary of State Marshall that he told Truman to his face that he believed the president was acting on Clifford's political calculations to win Jewish support, adding: "I said bluntly that if the President were to follow Mr. Clifford's advice and if in the elections I were to vote, I would vote against the President."[13]

On November 2, Truman defeated Thomas E. Dewey to win election to a full term as president.

Notes

1. US Department of State, *Foreign Relations of the United States, 1947* (vol. 5), The Near East and Africa (Washington, DC: US Govt. Printing Office, 1971), "The Director of the Office of Near Eastern and African Affairs (Henderson) to the Secretary of State," September 22, 1947. Text is also in Evan M. Wilson, *Decision on Palestine: How the U.S. Came to Recognize Israel* (Stanford, Calif.: Hoover Institution Press, 1979), pp. 117-21.
2. The Balfour Declaration was issued November 2, 1917, saying Britain favored establishment of a "national home" for Jews in Palestine. Its text: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

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A Preference for Equality

"The human heart also nourishes a debased taste for equality, which leads the weak to want to drag the strong down to their level, and which induces men to prefer equality in servitude to inequality in freedom."

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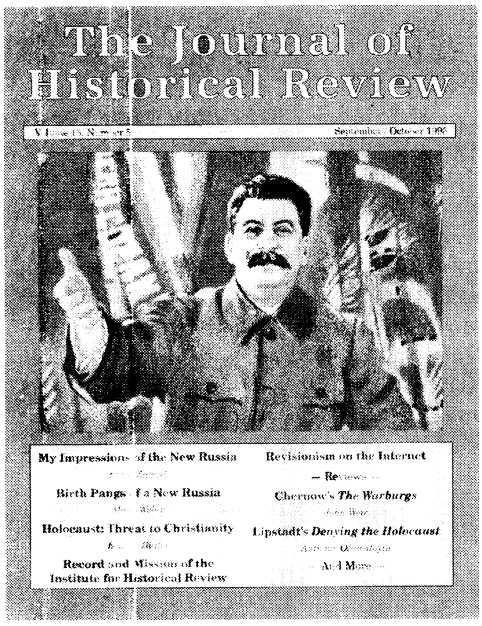
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The Notin Affair: Jewish Organizations Make the Law

ROBERT FAURISSON

Since 1990, Bernard Notin, assistant professor of economics at the University of Lyon III, has been unable to practice his profession — in spite of French law — because of a decision by the Jewish institutions and organizations of Lyon represented by Dr. Marc Aron, [1] as well as the Union of Jewish Students of France (*Union des Etudiants Juifs de France*: UEJF).

No one protests this anomaly: neither Bernard Notin's colleagues, the president of his university, the national Minister of Education, the human rights organization *Ligue des droits de l'homme*, nor the major media. They remain silent, either because they approve this excessive display of power, or because they know these organizations are capable of unleashing at will a ruinous witch-hunt against heretics.

On June 7, 1994, the national daily newspaper *Le Monde* felt it necessary to announce that Notin was being hired to teach at the Mohammed I University in Oujda, Morocco, at the request of the Dean of the Faculty of Economics. The UEJF responded by bringing such pressure to bear internationally that within 48 hours the Moroccan university made it known it was not planning to hire Notin.

From the outset, *Le Monde* has been implacable toward Notin. Notably, it served as a mouthpiece for his persecutors with a January 28-29, 1990, item by Edwy Plenel entitled "*Un article jugé raciste et révisionniste suscite des protestations*" ("An article judged racist and revisionist incites protests").

Notin's thought crime was to have authored an iconoclastic study on the role of the French media. It appeared in a specialized journal with a restricted circulation that is published with the approval of the prestigious *Centre national de la recherche scientifique* (CNRS), the National Center for Scientific Research. (*Economies et sociétés*, No. 8/ 1989 [Dec. 1989], University Press of Grenoble, pp. 117-133).

In passing, the author brought up the media's treatment of the subject of homicidal gas chambers, letting it be known that he is skeptical of the existence of these chemical slaughterhouses, and citing as his reference the 1980 revisionist book by Serge Thion, *Vérité historique ou vérité politique?* ("Historical truth or political truth?").[2]

Thus began the campaign against this 39-year-old scholar (and sole breadwinner for a family with five small children) — a campaign that eventually would surpass in vehemence and duration anything seen thus far along these lines. Because this story has already been covered in the French journal *Revue d'histoire révisionniste*, I shall not deal further with it here.[3]

On July 11, 1990, a Paris court sentenced Notin, on the basis of Article 1382 (on damages) to pay 25,000 francs (about $5,000) in damages to the "Movement Against Racism and For Friendship Among Peoples" (*Mouvement contre le racisme et pour l'amitié entre les peuples*: MRAP). The judgment was upheld by a decision on May 15, 1991. On appeal, the sentence was raised to 29,000 francs.

Bernard Notin

On the administrative level, the National Council for Higher Education and Research (*Conseil national de l'enseignement supérieur et de la recherche*: CNESER) also decided to impose penalties, although this matter is currently pending before the Council of State.

Bernard Notin tried to resume his work as a assistant professor, but Jewish organizations acted to prevent it. Each year, without fail, he writes to the president of his university formally to request a teaching assignment, along with a timetable. He receives no answer to his letters.

On February 3, 1993, he was persuaded to sign a news release that amounted to a solemn public recantation. In the text, after protesting against what had been done to him ("One intends anew, illegally, and through coercion, to forbid me to teach and to exercise the profession for which the taxpayers are paying me"), he declared that he was not questioning the genocide of the Jews nor the Nazi gas chambers. He added that his purpose had never

been to "rewrite history improperly," and concluded notably: "If I have caused, involuntarily, the least suffering to anyone, I ask their forgiveness."

All for nothing: the ban continues to this day.

Bernard Notin's final lecture was on May 2, 1990. For more than six years, the predicament of this scholar, who is now 45 years old, has constituted an anomaly in both law and reason.

The Jewish organizations know quite well that no law authorizes them to impose such penalties on anyone. In showing their readiness to pressure an employer — even a government institution — to prevent an employee from practicing his profession, these organizations pose a threat to the livelihood of everyone who is not self-employed or independently wealthy. As for the nation's education administrators, they know that every civil servant has the right, in the exercise of his duties, to government protection.

Jewish institutions and organizations, mouthpieces for the Jewish community, enjoy special privileges in France. The Notin affair demonstrates that they are in a position to dictate their own laws to the state. I do not know of any other institution, any other organization, or any other community in France capable of conducting a campaign of this kind, of persecuting a man with this ferocity, of pursuing him even in exile, and all this, if not with general approval, at least without a word of protest.[4]

In France people say that "the Jews are like everyone else." In view of the Notin affair, I personally have difficulty believing it.

— *June 18, 1996*

Notes

1. More than anyone else, Marc Aron bears responsibility for the hardships endured by Bernard Notin for more than six years, as well as for my own travails over the past 17 years. [Editor's note: The ban against Notin is still in force in August 1997.] During the late 1970s, Dr. Aron headed the joint committee of the Jewish institutions and organizations of Lyon. An eminent member of the exclusively Jewish lodge of B'nai B'rith, he also headed the European section of the World Jewish Congress. For his role during the early 1990s, see: Emmanuel Ratier, *Mystères et secrets du B'nai B'rith, la plus importante organisation juive internationale* (Facta, 1993), pp. 284-287.
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3. See, in particular, *Revue d'histoire révisionniste*, No. 1, pp. 143-146; No. 2, pp. 155-162; No. 3, p. 206.
4. See: "Jewish Militants: Fifteen Years, and More, of Terrorism in France," *The Journal of Historical Review*, March-April 1996, pp. 3-13.

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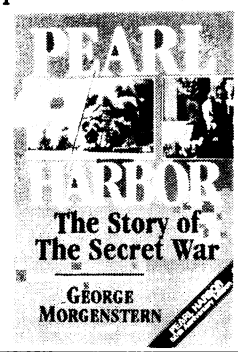

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Hate Crimes, Zionist Terrorism, and Jews in Hitler's Army

Doug Collins

Book Looks at Hate Crimes and Hoaxes

A couple of months ago, anti-Semitic graffiti were scrawled on a synagogue construction site in West Vancouver [British Columbia]. Right away, it became front-page news. It was big on the TV screens, too.

Who did it? No one knows. But that kind of coverage is automatic. The media invariably accept such incidents as gospel. ("West Van Jews face Nazi threat" was the *News*' headline.) But I will stick my neck out (Hello, there, Press Council!) and say that the chances of the incident having been a hoax are far greater than its having been genuine.

The "message" included the term "Juden raus!" which means "Jews out!" Not many Canadians would know that. Germans would, but today's Germans would be the very last to risk doing such a dumb thing.

One has to ask the classic question: who gains? Not the alleged anti-Semites, because such idiocies are counterproductive. A hoaxer on the Jewish side would, though, because it keeps the right pot boiling.

In a previous incident four years ago a "cross-burning" took place in the front yard of a house in which Iranians were living. More panic stations. The KKK are upon us! A couple of years later it turned out that the deed had been "artificial," and that left-wing Iranians had used it to show evidence of "racism" on the North Shore [Vancouver]. That, at any rate, was what the editor of the Iranian newspaper told the *Vancouver Sun*.

A fascinating book has now been published on the subject of such tricks. It's called *Crying Wolf: Hate Crime Hoaxes in America*, by Laird Wilcox. The author documents hundreds of hoaxes. And he isn't some wild-eyed right-winger. On the contrary, he has written about Nazis, the KKK and others on the extreme right.

Here are a couple of examples from his book.

In West Hartford, Connecticut, the Jewish community was terrorized by fires set at two synagogues, and by another set at the home of a rabbi. The home of a State Representative, a Jewess, was also set on fire. Nationwide media attention followed. A $50,000 reward was posted for information leading to a conviction, and dozens of policemen were put on the case.

But the fires had been set by 17-year-old Barry Dov Schuss, himself Jewish. He was charged with second-degree arson, and told the court that a "possible reason" for his actions was to show the vulnerability of the police to anti-Semitic violence. He got off with probation, but if he had been a skinhead he would have been put away for years.

White gentiles are sometimes involved in these capers but usually it is minorities. In New York State, a black teenager by the name of Tawana Brawley became a *cause celebre*. She claimed to have been kidnapped and raped by white men, smeared with dog feces, stuffed into a plastic garbage bag, and marked with racial slurs. The incident "fuelled support for hate crime legislation around the nation."

There were flaws in her tale from the start. But as Wilcox puts it, "an incredible media feeding frenzy took place." A grand jury concluded the woman had fabricated the story.

William Kunstler, the radical lawyer offered a thought on the matter. He said it made no difference whether the attack really happened. "A lot of black women are treated the way she says she was treated."

Another famous hoax was perpetrated by Laurie

Doug Collins, an award-winning journalist, has worked for several Canadian daily newspapers, and is the author of several books. He served with the British army during the Second World War, and then with the British control commission in postwar occupied Germany. For more about Collins, see the Nov.-Dec. 1994 *Journal*, pp. 43-46, and, "Canadian Jewish Congress Threatens Journalist for Holocaust Heresy," in the Jan.-Feb. 1996 *Journal*, pp. 36-38.

The three essays published here are reprinted with permission from his columns in the *North Shore News* (North Vancouver, British Columbia) of November 15, 1995, March 10, 1996, and February 2, 1997.

Doug Collins

A. Recht in Yonkers, New York. Recht was supposed to have received death threats, and claimed she was the target of anti-Semitic graffiti in her apartment block. As a result of another media feeding frenzy she was given an honorary doctorate, was offered a scholarship, and became "a very important lady." It was proved, though, that she had received no threatening calls. And a hidden police camera showed she was painting graffiti on the wall herself. She too got probation.

These incidents work well for the perpetrators. And nothing will change as long as minorities are seen as permanent victims. Which, of course, is all part of political correctness.

The book costs $19.95 [available through the IHR].

An Inequitable Silence

Strange that the House of Commons should sanction a minute's silence for those killed in Israel by the bombs of Islamic fanatics. I too deplore those deaths. But the double standard is flying again.

The Israelis are themselves no strangers to the practice of terrorism, beginning with the British Mandate in Palestine. And men who have headed the Jewish state have been its most expert practitioners.

In 1946 the King David Hotel was blown up and 95 people were killed. Most of the victims were British and Arab, but a dozen Jews who happened to be in the wrong place also died.

The organizer of that atrocity was Menachem Begin of the terrorist Irgun gang. He later became prime minister.

Two years later he ordered the attack on Deir Yassin, a small village near Jerusalem in which 254 defenseless old men, women and children were killed and thrown into a well, a crime that compares with the Nazi murder of Czechs at Lidice — except that the children of Lidice were spared.

The purpose was to terrify Arabs into leaving their land. Jewish author Alfred Lilienthal has described how loudspeaker vans cruised Jerusalem informing Arabs that unless they left, "the fate of Deir Yassin will be your fate."

In his book *The Zionist Connection* Lilienthal states [pp. 52, 156]: "A concentration of bomb outrages in which many were killed or wounded and all communications in Palestine came to a halt was carried out throughout the mandate territory by 3,000 Jews under the combined operations of the Irgun, the Stern Gang and the Haganah."

Count Bernadotte, nephew of the King of Sweden, was assassinated in 1948. He was a UN mediator of whose views Stem & Co. did not approve. Yitzhak Shamir, who also became a prime minister, planned the murder of Lord Moyne in 1944, when the British were fighting Hitler.

Another Yitzhak — Rabin — sanctified last year by the West after his murder by a Jew, was a general in the Israeli Defense Force when 700,000 Arabs were turfed out of their homeland. And he was probably responsible for the attack on the unarmed *USS Liberty* in 1967 that killed 34 American sailors and wounded 171. Sorry about that, said the Israelis. The matter was quickly hushed up. And US aid to Israel went on as if nothing had happened.

In the end Rabin recognized that brute force was not going to defeat the Palestinians' demands for a homeland. Hence the peace process. But that was after years of brute force had been used against the Intifada — the revolt by Arab kids who were armed only with stones.

Israeli response to the Islamic terrorists is natural, but worthy of note: the security forces have been given a free hand to destroy them. Can you imagine what the reaction would be if the British gave the SAS ["special forces" military unit] a free hand to destroy the IRA? Ottawa would be the first to cry foul.

Foreign Minister Lloyd Axworthy promised before the minute's silence that terrorists would find no place here. Even as he was speaking, a former IRA man convicted of trying to assassinate a Belfast policeman was working as a stonemason on the parliamentary Peace Tower, no less. The RCMP [Royal Canadian Mounted Police] had given him clearance, and he is fighting deportation on "humanitarian" grounds.

Even more grotesque was that in the 1970s Begin made a fund-raising tour here [in Canada]. And he toured the US as if he owned it.

The Palestinian case is not often told. But after Rabin's death the *Sydney Morning Herald* ran an article in which a Palestinian official stated: "Jewish settlers and extremists are responsible for the killing of hundreds of Palestinian civilians and have

committed a number of massacres [such as] the Al-Aqsa mosque massacre in 1990, and the Hebron mosque massacre in 1994 ... Despite all this, the Israeli government did not take their crimes and the danger they posed seriously, nor disarm them." He could also have mentioned the wholesale bombing of refugee camps suspected of hiding terrorists.

Yes, terrorism is wrong. But terror breeds terror. And if our politicians were even handed, their minute of silence would last for a long time.

Insights From Abroad

Traveling has its uses. You get all kinds of interesting information that is ignored at home. When I was in England the papers were filled with news about Jews who served in Hitler's forces as high ranking officers.

The story broke in *The* [London *Daily] Telegraph* [Dec. 2, 1996], which had a headline across two pages about "Jews who wore Nazi uniforms." There were many of them. They included two field marshals, one of whom was Erhard Milch, who "masterminded German aircraft production and transformed the Luftwaffe." His father was Jewish.

At least 77 senior officers were Jewish, or "of mixed Jewish race or married to Jews." They included eight lieutenant generals, five major generals, and 23 colonels. Seventeen "Jews in Nazi uniform" were awarded the Knights Cross, Germany's highest military honor. In all probability there were many more. The research is continuing.

Some of the stories are bizarre. One Jew got to German-occupied France in 1940 and later joined the Waffen SS under a new name. He is still alive. Another visited the Sachsenhausen concentration camp to visit his father, "wearing the Iron Cross he had earned in battle." Another lost his mother in Auschwitz. He and others are now asking whether they were "victims or perpetrators." A Jewish filmmaker and holder of the Iron Cross First Class worked in the German propaganda office in Paris in 1941.

The one who discovered all this was Bryan Rigg, a Texan studying at Cambridge University. Some of his remote forebears were German Jews, and he became interested in their story. So he did a year-long investigation and stumbled across this material, accumulating 30,000 supporting documents in the process.

The British press got excited over it because everyone had assumed that Jews were totally unacceptable in Hitler's Germany; also that no Jew could ever have fought for Hitler. A leading historian at Cambridge has been quoted as saying, "It makes the reality of the Nazi state more complicated." He stated, too, that Rigg's research would "inform both the argument about Hitler's role in shaping the holocaust and the debate about anti-Semitism among ordinary Germans."

Precisely. It worries holocaust enthusiasts that Rigg's research may be used by "deniers." But most "deniers" do not deny that large numbers of Jews met their end in the camps and elsewhere. What they question is what they see as the greatly inflated six million story.

British historian David Irving has gone further. He made himself into an international pariah by offering a financial reward for anyone who can produce documentary proof that Hitler ordered the extermination of the Jews. Whatever the truth, no one has yet collected.

Rigg turned up some fascinating tidbits. Former German Chancellor Helmut Schmidt was an officer in the Luftwaffe even though his grandfather was a Jew. Schmidt kept his background secret. And fought for Hitler.

As the *Telegraph* articles explained, the Nazi race laws defined as a full Jew anyone with three Jewish grandparents. Those with two or even one were seen as "mixed race" and were also denied full citizenship. But there were all kinds of contradictions and exceptions. Hermann Göring once stated, for instance, that *he* would decide who was Jewish.

As Rigg showed, Hitler himself signed papers decreeing that many whom he knew had Jewish ancestors were of "Aryan descent." Milch, sentenced to a term of imprisonment at Nuremberg, was one of them. A Jewish Nazi war criminal?

After the conquest of Poland the Americans even asked for, and obtained, the release of a rabbi who was leader of the ultra-orthodox Lubavitcher Jews in Warsaw. It was done on instructions from Admiral Wilhelm Canaris, the head of military intelligence who was executed in 1944 for plotting against Hitler. The rabbi and a group of his followers were sent to the US via Latvia, and the man in charge of the operation was Lt. Col. Bloch, himself a Jew and an Iron Cross holder. Late in the war, though, Heinrich Himmler saw to it that he was discharged from the army.

All of which is very strange. And just as strange is that I have been able to find no mention of it in our media. Not even in *Time* magazine. I wonder why?

"No true philosophy is possible where the fear of consequences inhibits the pursuit of truth."

— John Stuart Mill

A 'Criminal Trace'?

Gas Detectors in Auschwitz Crematory II

Arthur R. Butz

The Holocaust extermination legend claims that the commercial pesticide Zyklon B was used to exterminate Jews in a "gas chamber" within Auschwitz-Birkenau Crematory II, specifically, in *Leichenkeller* 1 (morgue cellar 1), whose alleged real purpose was concealed by being so designated. (See Figure 1.) Zyklon B works on the target pests by releasing hydrogen cyanide (HCN) gas by evaporation from the liquid form as retained in the otherwise inert pellets. This product was widely used for delousing operations across Europe during and after the war, including throughout the wartime German concentration camp system.

In his 1989 book *Auschwitz: Technique and Operation of the Gas Chambers*, Jean-Claude Pressac[1] remarked on a telegram of February 26, 1943, from the Auschwitz construction department to the furnace maker Topf, requesting delivery of ten gas detectors for Crematory II, as had been earlier discussed. The specific gas to be detected was not specified but, by a process of tortured reasoning, Pressac concluded that the detectors were for HCN gas, rather than for "the products of combustion, such as CO or CO_2, in the furnace room", and classified this document as one of his so-called "criminal traces" of extermination. Robert Faurisson wrote, in reply, that Pressac himself had solved this problem, and that there was no reason to believe the detectors were for HCN.[2]

Pressac did more research and published a new book in 1993, in which he produced a document newly discovered in the recently opened Moscow archives.[3] It is a letter dated March 2, 1943, from the Topf company (by Senior Engineer Prüfer and a Topf colleague) to the Auschwitz construction department, and it shows that HCN was indeed the specific gas to be detected by the detectors. It reads:

> We confirm receipt of your telegram specifying "Immediately send ten gas detectors as agreed, price quote to follow."
>
> We hereby inform you that two weeks ago we inquired, of five different companies, concerning the residual HCN detection devices sought by you. We have received negative responses from three companies and two have not yet answered.
>
> If (*Wenn*) we receive information on this matter, we shall immediately contact you, in order to put you in touch with a company that makes these devices.

Faurisson's response was that Zyklon B was used for delousing operations throughout the camp, including, of course, in Crematory II. Naturally HCN gas detectors would have been required in such operations, in which they are standard equipment.[4]

A Problem

In both cases Faurisson gave the simple, obvious replies that I would have given under the circumstances. However I believe this interpretation is wrong, for reasons that may be seen by examining the document. The main obstacle to interpreting this letter in terms of Zyklon B is the roles of Topf and Prüfer.

Zyklon was a product of the DEGESCH company; Zyklon and associated equipment such as gas detectors and gas mask filters were also manufactured by other companies, such as Tesch & Stabenow and Drägerwerke. At Auschwitz, delousing operations with Zyklon were such major and continuous tasks that a special department existed there, the *Referat für Schädlingsbekämpfung* ("Pest Control Office"), which carried them out. On occasion this department communicated directly with the DEGESCH company.[5]

Topf was a furnace maker with crematory ovens as a sideline, and was the principal civilian contractor in the construction of crematories at Auschwitz. Prüfer was the main Topf contact of the Auschwitz

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Arthur R. Butz was born and raised in New York City. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical and Computer Engineering. In addition to numerous technical papers, Dr. Butz is the author of *The Hoax of the Twentieth Century.*

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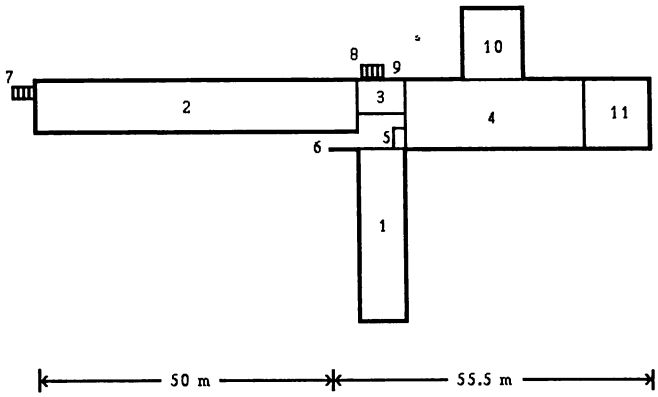
construction department, and of course was not associated with the special SS delousing squads that regularly worked with the Zyklon. Why should Prüfer have been searching, indeed with great difficulty, for devices that were standard equipment for the delousing squads, and were readily available from DEGESCH and other companies, which had developed and supplied Zyklon? The standard DEGESCH detector for HCN required exposing a test paper and observing the color assumed. The Prüfer letter even implies that he does not know whether the desired devices exist, was confronting this specific need for the first time, and does not know very much about it, inferences that are very important in interpreting the letter. I do not believe this letter had anything to do with Zyklon.

There may, however, have been one connection between Topf and Zyklon. Robert Faurisson has brought to my attention an anti-revisionist, Pressac-supporting book published in France in early 1997. A footnote declares:[6]

> The study of the history of the Topf and Sons company of Erfurt would be essential to show the progression to mass crime. Topf made, in the Twenties, crematoria but also grain silos. In the after sale services and maintenance for these silos, Topf also involved itself in HCN disinfection and furnished all necessary material. Thus the two branches of activity of the firm converge in a striking manner toward the crematoria — gas chambers of Birkenau. On this particular sort of study, the works of Pressac are of the greatest utility and it is in this way that they should be used.

The author gives no sources but I think the claim of such Topf involvement with HCN, presumably via Zyklon, is quite plausible. For example, under conditions where Topf would have been the only company that a farmer dealt with in constructing his silo, it would have been natural for Topf to serve as retailer of supporting materials and equipment made by DEGESCH and other companies. However such a Topf role had no bearing on conditions at Auschwitz in 1941-1945, where a special department regularly conducted operations with Zyklon. Their personnel would have been responsible for declaring when a treated facility was again safe to use. Is it plausible that Prüfer could have been involved in this when, as his letter shows, he didn't know very much about it?

There remains one possibility. Perhaps some unusual feature of the cremation process, not understood by the Zyklon delousing personnel, raised a novel problem with Zyklon use that Prüfer was asked to solve. I can't imagine such a feature,



Plan of Auschwitz Crematory Building II:
1. *Leichenkeller* 1. Below ground level morgue.
2. *Leichenkeller* 2. Below ground level morgue.
3. *Leichenkeller* 3. Below ground level morgue.
4. Furnace room. Ground level only. 15 cremation muffles.
5. Corpse elevator. Only the small central part of the building, where the furnace room joined Leichenkeller 1 and 2, had two levels.
6. Corpse chute.
7. Cellar entrance.
8. Cellar entrance.
9. Ground level entrance.
10. Chimney and waste incinerator.
11. Supervisor's office, worker rest room, toilet, shower, tools, urn storage, fuel (coke) storage.

since using coke for cremation seems basically like any other use. However if such an unusual feature existed, would it not have come up earlier in the six muffle crematory, also supplied by Topf, that existed in the Auschwitz I main camp (or *Stammlager*)? In 1942 this sole crematory was working at capacity, and Zyklon was being used to fight the disastrous typhus epidemics. However the February-March 1943 correspondence marked Prüfer's first confrontation with the problem involved. Some novel feature of Crematory II had to be the problem.

It is also clear that the letter has nothing to do with gas detectors as defenses against chemical warfare. The German chemical warfare services were highly competent and organized, and would not have sent a furnace maker on a quest for such equipment

From one point of view the problem raised has little to do with the "extermination" allegations. If the Zyklon was being used to kill people, rather than lice, then presumably the same specially trained squads would have been employed or at least consulted, and the usual HCN gas detectors would have been used in the last stages of gassing operations. There would have been no problems in acquiring such standard equipment. Those who believe Zyklon was used for homicidal purposes

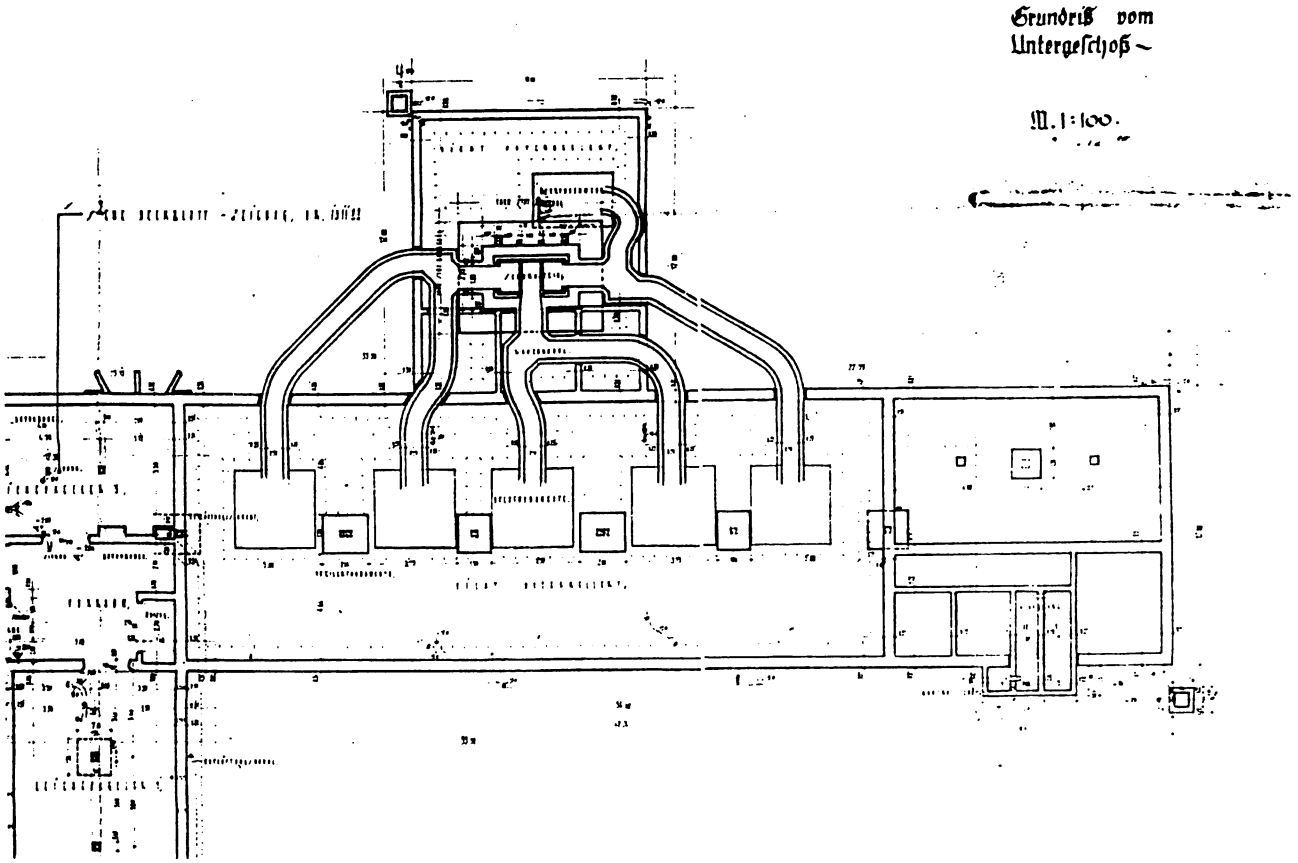


Figure 2. Arrangement and flues and ducts for Auschwitz Crematory Building II, from a January 1942 construction plan. (Source: J.-C. Pressac, *Auschwitz: Technique and Operation* [1989], pp. 284-287.)

should be as puzzled by this document as I was.

From another point of view these questions are very relevant to the claim of "extermination," as explained below.

An Alternative Interpretation

The Topf letter of March 2, 1943, is strange, and for a while I suspected its authenticity. However I have found an interpretation which may be correct, and the main purpose of this article is to propose it. After I have done that I shall return to the question of the relevance of this problem to the "extermination" allegations.

"HCN" is of course a compound of hydrogen, carbon, and nitrogen, and may be generated whenever materials containing these elements are burned. For example the fuel used for the crematory ovens was coke, and it is well known that HCN gas is a possible by-product in the process of making coke from coal. However there is apparently no danger of HCN release when coke, of whatever grade, is burned as a fuel; otherwise it would not be in such common use. HCN gas could not have been thus generated in the crematory.

A remaining possibility is that HCN release was possible in the waste incinerator, which shared the chimney with the crematory ovens. Many materials may release HCN when burned. Among these are many fabrics, a highly relevant observation because the waste incinerator was most likely used to incinerate used camp fabrics (such as inmate uniforms, bed linen and mattresses). For example, nylon and wool can release HCN when burned, a fact that has been known since the Thirties.

As shown in Figure 2, the chimney of Crematory II was divided into three ducts. Six furnaces used this chimney, namely the waste incinerator and the five crematory furnaces (each with three muffles). The waste incinerator was on the opposite side of the chimney in relation to the crematory furnaces. These six furnaces used the three ducts on the basis of two per duct; thus the waste incinerator shared one of the three ducts with one of the crematory furnaces (the flues leading from the furnaces to the chimney were underground).[7] The waste incinerator was also supplied by Topf,[8] and it could have been Prüfer's responsibility to take into account any HCN danger arising from it. Also, a gas detector differing from that used in the Zyklon delousing operations would seem fitting; perhaps a detector

generating an audible alarm was desired.

While a concern for HCN release in combustion is routine today, it would have been novel in 1943, a fact that could explain the novelty, for Prüfer, of the desire for an HCN detector. Another thing that could account for this novelty is that the waste incinerator design was itself novel. I have no expertise in the field but, intuitively, I would think that a waste incinerator design sharing a chimney with other equipment, at which people are working, is dangerous.

The question of the quantities of HCN released in the burning of materials is complicated and depends on "the chemical nature of the material, temperature, oxygen availability, and burning time." Since HCN is itself combustible, it makes a difference whether the combustion is "static" or "dynamic," an example of the latter being when there is forced air blowing and the HCN is swept away from the hot zone before it can itself be decomposed in any way. However, HCN can be released under either condition. Another complication is that HCN can be released in the smoldering after a fire has been extinguished.[9]

The term "residual" that appears in the letter in question could apply to either released HCN that, ideally, would have been consumed during the incineration process but wasn't, or to HCN released after incineration, during smoldering. The chimney of Crematory II used, as of January 29, 1943, a forced draft system based on suction but on March 25, 1943, Topf ordered this system removed due to overheating of its motors.[10]

A Specific Possibility

It remains to suggest a specific potential source for HCN development in the waste incinerator. In wartime Germany many articles had to be ersatz (artificial or synthetic), because of shortages of materials normally imported. Cotton was in very short supply and little was used for fabrics. Wool was available but not in normal quantities. In fact Germany relied heavily on the manufacture of rayon, and during the war army uniforms contained as much as 65 percent rayon. One must assume concentration camp uniforms, and other fabrics used in the camps, had high rayon content. Could the incineration of such rayon have produced HCN gas? It may seem not, because rayon has no nitrogen in its chemical composition. In making these statements, I am using the word "rayon" in the normally accepted sense; rayon is regenerated cellulose made from natural cellulose extracted from materials such as cotton linters or wood pulp. Cotton was scarce in wartime Germany, so almost all rayon was made from wood pulp.[11]

The burning of rayon can generate HCN gas if the rayon is impregnated with, but not chemically bound to, compounds of ammonia, which supply the necessary nitrogen. This was established some years ago by T. Morikawa, who conducted experiments that established that ammonia and its compounds, combined with "cellulosic materials," can indeed result in the evolution of HCN when burned. The general conclusion was that such evolution was about the same as for substances having nitrogen in their chemical compositions in comparable amounts.[12] It is of great relevance, for this discussion, that Morikawa's study of this point was motivated by the fact that ammonium compounds are added to many fabrics to make them flame retardant (this is sometimes called "fireproofing," but that cannot be done literally with ordinary fabrics). Thus Morikawa's experiments used, as the source of nitrogen, diammonium phosphate, a common flame retardant for fabrics.

During World War II diammonium phosphate was commonly used in Germany to make fabrics, particularly rayon, flame retardant. Two such products were marketed by I.G. Farben under the trade names Akaustan N and Akaustan N 1139. Another product, Akaustan K, used other ammonium compounds as the flame retardant.[13] A disadvantage of such flame retardants is that they are water soluble and gradually "leach" out when the fabrics are washed. Thus such soluble flame retardants "are applied with the idea of periodic reprocessing in order to maintain the desired properties [by] simple immersion in aqueous solutions" of the retardant.[14] That is, washing is followed by immersion in a solution of the flame retardant substance, then drying out. Another defense against leaching, employed by the Germans, used sulfamide (strictly speaking sulfuryl amide, $SO_2(NH_2)_2$) in conjunction with a standard waterproofing agent, thus making reprocessing unnecessary.[15] Sulfamide is obtained by treating sulfuryl chloride with ammonia, and one gets the impression from Morikawa that one could also expect evolution of HCN in burning of cellulose impregnated with it.

While I do not have a document that says so, I consider it very plausible that many concentration camp fabrics were treated with flame retardants for security reasons, that is, to limit the effects of fires started by inmates. This would have been particularly the case with bed linens and mattress fillings. Thus I am proposing the possibility that fabrics used in the camps, destined to be disposed of by incineration, were known to present a danger of evolution of HCN in such incineration.

The favored German process for rayon manufacture was the viscose, which is also the favored process today. However two German factories used the older and simpler cuprammonium process. That the

cuprammonium process involved a solution of ammonia does not appear relevant to the present problem. What may be relevant is that a price of its simplicity was that the cuprammonium process required celluloses of a high degree of purity. Thus cotton linters were considered the standard cellulose source for cuprammonium rayon but, on account of wartime shortages, the two German cuprammonium factories used wood pulp instead. This resulted in an inferior quality rayon. Much of the cuprammonium rayon was used for army uniforms, but there were other uses, for example military upholstery, mattress fillings, and parachutes. I have no source saying that it was used in concentration camp fabrics but, in view of its inferior quality, this is a very admissible conjecture. One version of the cuprammonium rayon used for mattress fillings was impregnated with urea and formaldehyde, with ammonium nitrate as a catalyst, in order to impart springiness to it.[16] It is known that urea can cause some ammonium based flame retardants to react with cellulose, thus giving a fabric so treated resistance to leaching.[17]

Summary

In summary I am saying

- It is certain the Topf letter has nothing to do with Zyklon.
- It is almost certain that the HCN danger referred to arose from the waste incinerator. I would be astonished if it were shown that such was not the case.
- It is probable that the HCN detectors were wanted because of a potential danger of HCN development in the incineration of fabrics, particularly rayons treated with flame retardants. However, I am far from certain on this, and I will not be astonished if other materials, consumed in the waste incinerator, were shown to have been suspected by the Auschwitz management as potential sources of HCN development.

Observations

Above I promised to return to the question of the relevance of the problem treated here to the "extermination" allegations. The mass of documents shows that Auschwitz was a large concentration camp with a catastrophic death rate, due mainly to typhus carried by lice. In response to such problems, the Germans made great use of the pesticide Zyklon B and constructed large crematories. There are no records showing that Jews were "gassed" or "exterminated." That is clear, and it ought not be necessary to argue that such was not the case. The documentation is immense, and the physical facts concerning the camp are conclusive. (For more detail, see the remarks I delivered at the 1992 IHR Conference on the death rates and the crematory capacities at Auschwitz and other camps.)[18]

Another approach uses a normal historical method: to study what the people of the time were doing. Elsewhere[19] I have discussed the trap that the historian Walter Laqueur got himself into by applying this normal historical method to Auschwitz. (For a more general discussion, see Faurisson's tutorial, "Auschwitz: Facts and Legends," in the July-August 1997 *Journal*.)

For practical purposes, the entire "extermination" legend rests on the claim that Auschwitz was an "extermination camp" where about a million Jews were gassed with Zyklon B in otherwise designated rooms within the crematory buildings. Because that is emphatically not what the historical record says, the promoters of the legend are highly selective in choosing documents, which Pressac

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calls "criminal traces" that, it is claimed, prove their thesis. The HCN gas detectors are one of the "criminal traces" on Pressac's pathetically short list.[20]

In historiography there is an alternative, and more commonplace, description of Pressac's procedure with "criminal traces." It is bad historiography of the simplest sort: tendentious selection of a very small part of the data, resulting in grossly distorted history.

Normally one cannot get away with this. But today a Pressac, waving aside historical reasoning and the mountain of documentary evidence, comes rushing forward waving some document and saying, in effect, "but how about this?" and he is respected instead of being ignored or laughed at.[21] He is credited by some with finally proving the extermination allegation as it relates to Auschwitz, although for years it was claimed that this had already been proven and that there was nothing to argue about.

Thus to the person who objects that here I have treated petty details incommensurate with the scale of the historical claim involved I reply: you are right, but it isn't my fault! Ordinary historical reasoning observes that nobody acted, during the war, as though "extermination" was going on, and that the Jews were still there at war's end.[22] However a lot of influential people won't accept ordinary historical reasoning, and the debate, to the extent that it exists, has revolved around the petty details.

The promoters of the legend may get away with such practices, for a while, in arguing the reality of physical exterminations of Jews during World War II. There are two main reasons for this. Most obvious is the fact of the entrenched status of the legend. What ought to require proof has been allowed to flourish unproved, and the revisionists have in effect been forced to try to argue a negative.

Another reason, less obvious but very simple, is that the revisionists may not be able to immediately offer correct replies to the sallies of the defenders of the legend. This appears to me to have been the case with the Topf letter. I don't believe Faurisson's immediate replies (which I would also have made) were correct. In fact nobody could be relied on to be correct under the circumstances and on the time schedule involved. A comparison: there is much building activity at Northwestern University now. Does anybody believe that, 50 years from now, perhaps after some cataclysm, anybody could reliably interpret individual documents that were records of this construction? Of course not. Nobody could do that, and nobody could infallibly interpret every Auschwitz document from the period 1941-1945. Indeed, the hypothesis I have advanced here may be wrong, even though I have had a few years to consider the solitary document in question.

Some years ago I warned of these dangers.[23] It is not out of the question that, some day, an authentic Auschwitz document might utterly confound the revisionists — that is, raise some apparently relevant question of detail that they will be unable to answer. In the event of such a development, I can only urge that the context — that is, the massive documentation and historical context supporting the revisionist position — be kept firmly in mind.

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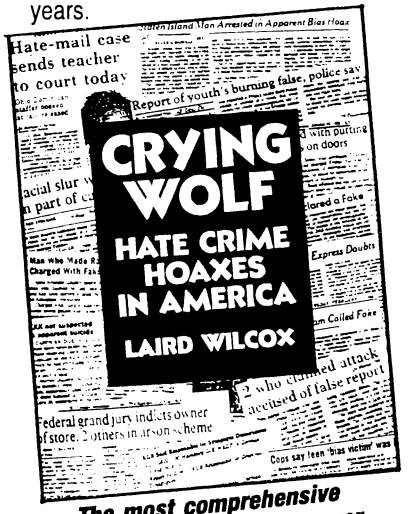
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Suppressing the Story of Genocide Against Germans

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"The Holocaust museum is doing wonderful work. But I'd hate to think that the one thing the Holocaust Museum doesn't talk about is genocide when it's done by Jews." — John Sack, author of *An Eye for an Eye*, Feb. 13, 1997.

Listening to American magazine writer John Sack speak is like reading the *Thousand and One Nights*. Each improbable adventure seems to lead to another even more astonishing tale. But the *Arabian Nights* is a work of fiction, set in the Baghdad of the Abbasid Caliphate. John Sack's tales are true, and they take place in such varied settings as California, Poland, Germany and Israel over the past half century. And while editions of the Arabian Nights are available through any bookstore, John Sack's book, *An Eye for an Eye*, published in 1993, is out of print less than four years after it was issued.

The 66-year-old author, who is Jewish and who presently lives in Idaho, was invited by Michael Berenbaum, until recently director of the research institute of the Holocaust Museum in Washington, DC, to tell an invitational audience his story of how some 60,000 to 80,000 German prisoners died at the hands of a largely Jewish guard force in the aftermath of the European Holocaust in World War II. Just before the talk was to be held, however, it was canceled by the museum's new director, Dr. Walter Reich. When Sack ascertained that he had been deliberately "disinvited" by the new head of the Holocaust Museum, he spent $300 to rent a room to deliver the same talk February 13, 1997, to journalists at the National Press Club in Washington, DC.

Sack's misadventure with censorship by the publicly funded US Holocaust Museum began in California in April 1976 when he met the daughter of a Jewish Holocaust survivor named Lola Potak. The daughter told him how in Nazi concentration camps her mother had lost her mother and her sister, and had had a brother hanged by the Nazis in January 1945.

Subsequently Lola Potak, whose weight was down to 65 pounds, escaped when prisoners were being marched from one camp to another to avoid the oncoming Allied armies in the winter of 1944-1945. After the area in which she was hiding was overrun by the Russian army, she volunteered to serve the Polish secret police against her German oppressors. She ended up as the commander of a camp for German prisoners operated at Gliwice [Gleiwitz], Poland. It was one of 1,255 such camps established as Soviet forces swept across Europe, Sack learned. He spent the next two-and-a-half years interviewing Lola and other former guards to whom she introduced him about their experiences at Russian and Polish-operated camps. [See: "Book Detailing Jewish Crimes Against Germans Banned," Jan.-Feb. 1995 *Journal*, p. 28.]

Destructive Hate

The result was an article in *California* magazine entitled "Lola's Revenge and Lola's Redemption." In it Sack wrote about how Lola, who at first could think of nothing but revenge, one day found herself challenging a guard under her command who was beating a German prisoner. "If you despise them, why do you want to be like them?" she asked. From then on she told the guards to treat the German prisoners like human beings. "Maybe people will learn that to hate your neighbors may not destroy them, but it will surely destroy you," Lola said.

Sack's article won an award as the best magazine article of the year. As a result, he signed up Lola to collaborate with him on a book about the camps for German prisoners operated by Jewish survivors of the Holocaust. After he approached a number of publishing firms, the idea was accepted by Henry Holt publishers.

To Sack's chagrin, however, Lola Potak and other former guards she had introduced him to then refused permission to use their stories. When he pointed out that they had a contract, they threatened "to sue me, to kill me, and to call the Israeli mafia," Sack said.

So Sack, who speaks and reads fluent German,

Richard H. Curtiss is executive editor of *The Washington Report on Middle East Affairs* (PO Box 53062, Washington, DC 20009). This report is reprinted from the June-July 1997 issue. When he retired from the US foreign service, Curtiss was chief inspector of the US Information Agency. He is also the author of *A Changing Image: American Perspectives of the Arab-Israeli Dispute* and *Stealth PACs: Lobbying Congress for Control of US Middle East Policy.*

gave up the idea of working with his original collaborators, but not of writing the book. In April 1989 he visited the German Federal Archives in a castle above the Rhine River. There he found five statements by Germans who were incarcerated in Lola's prison. He looked up the five former prisoners, found three other guards who had served under Lola, and visited the prison.

From there his research took him to various countries where he talked to other witnesses and read thousands of documents. His researches confirmed that Lola had been the camp commandant, and that she had stopped the violence against the prisoners.

John Sack

"So Lola was telling the truth, but she wasn't telling the whole truth," Sack told his Press Club audience. He explained that he learned that "among the prisoners in Lola's camp were 20 captured German soldiers. But there also were 1,000 civilians. "They were tortured. One was a 14-year-old boy arrested for wearing a Boy Scout uniform. They poured gasoline on the Boy Scout's hair and set it on fire. He went insane. The Germans who died in the camp were buried in a mass grave at a Catholic cemetery.

"The truth was that the Germans in Lola's prison were worse off than Lola had been at Auschwitz." Sack continued. "For example, the guards at Auschwitz were not allowed to rape the prisoners. In Lola's prison they did."

Sack said the prisons were operated by the Polish Office of State Security. The Germans called it the "Polish Gestapo." Of the security office directors, "almost all were Jews, and three-quarters of the officers were Jews and one-quarter were Catholics," Sack said. Sack then went looking for the camp officers, finding some in Israel, and one in New Jersey.

He confirmed that between 60,000 and 80,000 Germans died in the camps. Of 50 babies in one camp, 48 died. "From Gliwice we moved westward to Breslau and from there to Prague," another former guard told him, describing how Germans were interned behind advancing Allied forces. "More Germans died in the camps than Germany lost in the bombing of Dresden, or than Japan lost at Hiroshima," Sack said. "Although the numbers of Germans who died in the camps were only one percent of those who died in the Holocaust, one German survivor said that, for the victims, it was another Holocaust."

Sack also heard about Solomon Morel, supposedly Lola Potak's boyfriend and the commander of another internment camp in Poland. Morel, while drunk, assembled a group of German prisoners and threatened to kill them if they did not sing the Nazi "Horst Wessel Song." Then, while forcing them to continue to sing, he began beating the prisoners to death with a wooden chair.

The author prepared the story of Morel for publication as a separate article. "*GQ* paid $15,000 and then didn't publish it," Sack said. "*Mother Jones* didn't call back. *The New Yorker* refused to look at it." In 1993, however, *The Village Voice* published the story of Solomon Morel and in the same year Basic Books published Sack's long-delayed book, *An Eye for an Eye: The Untold Story of Jewish Revenge Against Germans in 1945*. In fact, the book was rushed into publication to accompany a segment on CBS's "60 Minutes" featuring Morel's story.

Getting his book published didn't end John Sack's troubles, however. Some of the reviewers challenged the book's authenticity. One headline read "The Big Lie, Continued." Another reviewer called it "false witness" and still another speculated that "none of this ever happened." Although the Morel story was carried in newspapers in Tel Aviv, "in the United States, except for '60 Minutes,' only *The New York Times* carried it," Sack said.

The American writer insists there are lessons to be learned from his research. "How can we say to other people, the Germans, the Serbs, the Hutus, 'what you're doing is wrong' when we ourselves do it and then cover it up?" he asks.

"How could the Germans do it? Until we find out why, these holocausts will continue. If we hate and we act on that hate, then we have even more hate later on. You don't have to be a German to become like that. We all have it in us to become like Nazis. Hate is like a muscle. The more we exercise it, the bigger it gets," Sack says. His belief in his mission is expressed most succinctly in his book's dedication: "For all who died and for all who, because of this story, might live."

As for the book's commercial reception, the *New Republic* carried one advertisement for it but wouldn't carry a second one. Instead, according to a recent article in *The Washington Post*, *New Republic* literary editor Leon Wieseltier said shortly after the book came out that it was "one of the stupidest books I've ever read and I frankly resolved to do as much damage as I could." At the time of the book's publication, neither *The Washington Post* nor *The New York Times* reviewed it. This unwillingness even to acknowledge the book's existence led *New York* magazine to publish an article in May 1994 headlined "The Book They Dare Not Review." That

article reported that two leading scholars, Istvan Deak and Arno Mayer, had verified that the kinds of crimes Sack reported in his book did indeed take place.

Eventually *The Nation*, a liberal journal, printed an article on the book by historian Jon Wiener. However, it contained statements by both Deak and Mayer that seemed to recant or disavow their quotations in *New York* magazine. Wiener's own conclusion was that Sack "distorts and sensationalizes history." Wiener added that although Sack "deserves credit for finding and doing the work on an important story ... his lack of skill as an historian is crippling."

Writing in the extreme Zionist *New Republic*, Harvard University's Daniel Jonah Goldhagen, author of the heavily publicized book, *Hitler's Willing Executioners*, attacked Sack personally, accusing him of "outright omission or virtual concealment of relevant numbers ... fictionalization [and] insouciance about hard evidence." The *Harvard Crimson* then accepted an ad in which Sack challenged Harvard's Goldhagen to a debate, a challenge that was not accepted.

Sack's interest in speaking at the Holocaust Museum resulted from an invitation to Goldhagen to speak there in April 1996. Goldhagen's thesis is that most of the German people were willing participants in the Holocaust, and that their crimes were rooted in German history and culture.

'I'm basically saying the exact opposite of Goldhagen — that you don't have to be German to do this," Sack said. "When I see all this publicity going to someone who's absolutely 100 percent dead wrong, I want to speak out."

In his National Press Club talk Sack acknowledged, in answer to a question, that Basic Books printed 17,000 copies of his book, but that it no longer is obtainable from the publisher. Sack refuses to attribute this to censorship, but instead blames the vagaries of the book trade.

Nevertheless, he admitted that he now is trying to buy back the rights from Basic Books. If he concludes that the publisher is deliberately trying to keep the book off the market, Sack vows to have the last word. "If I can't get the rights back, I'll put it on the Internet for free," he told his audience.

"Thus, as we do nothing but enact history, we say little but recite it: nay, rather, in that widest sense, our whole spiritual life is built thereon. For, strictly considered, what is all knowledge too but recorded experience, and a product of history; of which, therefore, reasoning and belief, no less than action and passion, are essential materials?"

— Thomas Carlyle

Journal Scholarship

"... There are serious scholars, or people you would find serious in the sense that they unearth new information, who publish in, for example, the *Journal* of the Institute for Historical Review, which dedicates itself to proving, for example, that the gas — there were no gas chambers at Nazi death camps. There has been scholarship, Christopher, in those journals. Let there be no doubt about it. They have uncovered train records that many of us who study this field didn't know existed. They go to the actual archives ..."

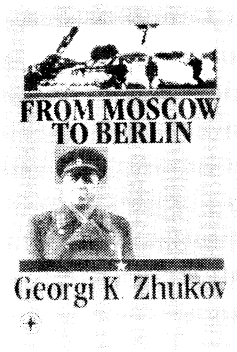
— Eric Breindel, *New York Post* editor and columnist, on the "Charlie Rose Show," broadcast nationwide May 8, 1996, on the PBS network. He was speaking with *Vanity Fair* writer Christopher Hitchens. Breindel, who is Jewish, is a staunch defender of Israel and Zionist interests, and a harsh critic of Holocaust revisionism.

Eric Breindel

Georgi K. Zhukov

From Moscow to Berlin

Marshal Zhukov's Greatest Battles



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Review

Hitler as 'Enlightenment Intellectual': The Enduring Allure of Hitlerism

Hitler as Philosophe: Remnants of the Enlightenment in National Socialism, by Lawrence Birken. Westport, Conn.: Praeger, 1995. Hardcover. 120 pages. Reference notes. Bibliography. Index. $45.00.

Reviewed by Mark Weber

A specter is haunting the world — the specter of Hitlerism. That, in short, is the stern warning of this provocative book, written by an Assistant Professor of History at Ball State University (Indiana), and published by Praeger, a leading US academic publisher.

In spite of decades of vehement vilification, says author Lawrence Birken, Hitler's views have enduring and dangerous appeal — not because they are bizarre and alien, but precisely because they are rational and well grounded in Western thought. In particular, Birken stresses, Hitlerism is firmly rooted in the rationalist and scientific outlook of the 18th-century European Enlightenment. This is not meant as a compliment, however; the author is hostile to the West and its traditions. Rejecting the American and Western historical legacy, Prof. Birken openly calls for a new, racially homogenized America.

For more than half a century, Hitler and his views have been ceaselessly demonized in motion pictures, on television and in the print media. And yet, according to Birken, the appeal of Hitlerism remains so potent that it threatens the ideal of a racially "redefined" America of "higher unity." As traditional standards and long-established cultural, racial and religious values come under ever greater attack, and as this country's racial and cultural crisis becomes ever more acute, Birken fears that those who are unwilling to accept the "redefined" society that is developing in America and Europe will turn in ever greater numbers to Hitler's alternative vision of society. Hitlerism, Birken says, will loom ever larger as a dangerously seductive "siren song."

The author has no doubt made a sincere effort to provide an informed and objective look at Hitler and his views. But even if we overlook the numerous misspellings of proper names and titles, and the often polemical prose style, this is a badly flawed work. Birken's understanding of what Hitler really thought and believed is both limited and skewed.

This is due in large part to the author's exclusive reliance on English translations of Hitler's writings and speeches (apparently he cannot read German), and a naive trust in unreliable secondary studies. These include Robert Waite's *The Psychopathic God: Adolf Hitler* (1977), a sensationalistic psychodramatization, and Hermann Rauschning's *Revolution of Nihilism* (1939), a thoroughly discredited diatribe. (See "Rauschning's Phony 'Conversations With Hitler': An Update," Winter 1985 *Journal*, pp. 499-500.)

Birken also quotes repeatedly from *The Testament of Adolf Hitler: The Hitler-Bormann Documents*, supposedly a transcript of "table talk" remarks made by Hitler in February and April 1945. These "documents" are fake, says British historian David Irving, who reports that the late Swiss banker François Genoud admitted to him that he was the author.

'A Genuine Intellectual'

Reflecting the ideological perspective that prevails in the Western world today, scholars of Hitler and Third Reich Germany have tended to dismiss the German leader's intellectual outlook as simplistic and crude — or even crazy. Many play down or simply deny Hitler's place in Western culture "as a means of sanitizing that culture," says Birken. "But if we are to read Hitler neither to condemn nor to praise but merely to understand, then we come away with a very different conclusion about his place in European history."

Scholars and others have made a major mistake in failing to take Hitler seriously as a thinker, argues Birken, who believes that the German political leader "must be regarded as a genuine intellectual" on a par with Karl Marx and Sigmund Freud. Birken's assessment is not as startling as many might believe. As he notes, as early as 1953, British historian Hugh R. Trevor-Roper "evoked the image of Hitler as a kind of synthesis of Spengler and Napoleon, noting that of all world conquerors the German leader had been the most 'philosophical'..." More recently, German historian Rainer Zitelmann established in a study of impressive scholarship that Hitler's outlook was rational, self-consistent and "modern." (R. Zitelmann, *Hitler: Selbtsver-*

ständnis eines Revolutionärs [second edition, 1989].)

Moreover, Hitler's outlook was very much a part of the Western intellectual tradition. In his "combination of an almost religious faith with a revolutionary secularism," writes Birken, "Hitler represented the continuation of an essentially Enlightenment style of thought... Nazism, and especially Hitler's exposition of it, represented an attenuated and popularized form of the Enlightenment style of thought."

Hitler had a gift for presenting his message in an attractive, accessible form. Writes Birken:

> The most attractive feature of Hitler's ideology was thus its optimism. It was not merely his mood but his message that carried an infectious excitement. He was a secular messiah proclaiming a Germanic version of the "good news." The possibility of class reconciliation, the plans for a national revival, the identification of a universal enemy whose elimination would usher in the millennium, all stirred his audiences to the very depths. Hitler spoke the language of the [Enlightenment] *philosophes*, a language that had almost passed out of existence in the rarefied strata of the grand intelligentsia.

However, placing Hitler and Hitlerism in the intellectual tradition of the West, Birken continues, "should do less to raise our opinion" of Hitlerism, than to "lower our opinion" of "the intellectual history of the West."

Adolf Hitler was a "genuine intellectual" in the Enlightenment tradition of reason and rationalism, argues Prof. Birken in his book *Hitler as Philosophe*.

Economic Views

Hitler's economic worldview, writes Birken, was likewise rational, self-consistent, progressive, and entirely in keeping with Western tradition. "Hitler's economic ideas were also permeated by Enlightenment notions of progress," and were "closer to Ricardo and Marx than to Machiavelli or Keynes." Birken adds:

> ...A careful reading of his speeches and writings suggests that he was neither a mercantilist nor a Keynesian, neither a medievalist nor a marginalist. Rather... his economic ideas fit all too well into the classical-physiocratic style of thought.

Hitler believed that social and national considerations, not economic ones, should be paramount in society. The economic and political system must serve the nation, not the other way around. Thus, Birken points out, while "political economy played an important role in his thinking," Hitler

> did not restore the primacy of the state after all but, quite the contrary, subordinated the state itself to a dynamic of aggressive technological and cultural expansion. In doing this, Hitler also asserted himself against the last remnants of aristocratic civility at the same time that he opposed the emerging relativism of consumer culture.

As Birken explains, Hitler believed that "all growth could be traced to individual effort — but only at the service of the common good. He thus tempered what might be taken as a 'libertarian' definition of inventiveness with a somber collectivism." Believing that socially useful creativity was "the product of individual geniuses of high personality value," Hitler supported equal social opportunity for all, and opposed legal and social barriers to individual economic achievement and success. Governmental and social policies, he believed, should encourage merit-based social mobility.

Hitler was critical of both capitalism and Marxism — the first because it was "insufficiently democratic," and the latter because it was "too democratic" or "leveling." While supporting economic growth across national boundaries, "Hitler also took what he considered to be a conservative stand against the coming hyper-commercialism of an emerging global economy."

Hitler was immensely popular among his people. "Not merely his mood but his message carried an infectious excitement," says Prof. Birken, who calls Hitler a "secular messiah." Here he is greeted by girls in Berchtesgaden, a town in the Bavarian Alps.

Views on Race and Religion

Although he is endlessly castigated as "the most notorious racist of the twentieth century," Hitler's racial views were actually quite in harmony with mainstream 19th- and early 20th-century European thinking. "It should be obvious," writes Birken, "that Hitler possessed a 'classical' theory of race which dovetailed nicely with his classical notions of political economy."

Far from being aberrant or bizarre, his views on race were consistent with those of most prominent Westerners in the decades before the Second World War. And while Birken does not specifically mention it, Hitler's racial views were comparable to those of Thomas Jefferson, Theodore Roosevelt, Woodrow Wilson and Winston Churchill.

Contrary to popular belief, Hitler never supported notions of breeding a homogenous blond "hyper-Aryan" race. Accepting the reality that the German population consisted of several distinct sub-racial groups, he stressed the German people's national and social unity. A certain degree of racial variety was desirable, he thought, and too much racial blending or homogeneity could be harmful because it would homogenize and thus eliminate superior as well as inferior genetic traits.

Hitler believed that "both conservative prudery and radical eroticism" harmed society, and he opposed birth control because it tended to lower the genetic quality of the society that practices it.

While he was critical of Christianity, Hitler was no atheist. "The religion of Hitlerism was thus essentially a kind of deism," concludes Birken. Like Thomas Jefferson and other prominent early American leaders, Hitler equated God with "the dominion of natural laws throughout the whole universe." Thus, "for Hitler, national socialism was natural socialism."

Attitude Toward Jews

It is "of course, a great mistake to see anti-Semitism as a rejection of Enlightenment values," writes Birken. "On the contrary, the Enlightenment simply secularized rather than destroyed traditional Judeophobia." (No Western thinker was more outspokenly anti-Jewish than Voltaire, the great French *philosophe*, who regarded the Jews as "enemies of mankind.") The Enlightenment concept of social "fraternity," Birken writes, demands social solidarity, which implies that Jews, as an alien and self-absorbed people, cannot fit in.

Hitler's hostile attitude toward Jews, Birken writes, was neither irrational nor aberrant. He saw "Jews as the personification of a great lie": that is, while they pretended to be merely a religious community, in fact they constituted a self-selected national-ethnic group with international ambitions. Because he regarded the Jews as the enemies of all peoples, Hitler held that combatting Jewish power and influence should be the common duty of all nations — a view that Birken calls an expression of "Germanic universalism."

The United States

Hitler's attitude toward the United States was mixed. He saw much to admire in 18th- and 19th-century America, and as Birken notes, he praised this country's pre-1940s pro-White racial policies, its restrictions on non-White immigration, and its pioneering adoption of eugenics measures.

But Hitler also saw ominous trends during the 1920s and 1930s. Echoing the views of American industrialist Henry Ford, he was dismayed by the spectacular growth of Jewish power and cultural influence, and regarded Franklin Roosevelt's "New Deal" administration as a virtual revolution in American life, through which Jews largely usurped the country's traditional ruling class.

A Persistent Allure

The defeat of Germany in 1945, Birken rightly notes, "clearly marked a watershed" in world history, and especially for the West:

> In a real sense, Hitler's defeat implicitly became the defeat of the European nation-state and the Enlightenment values that underpinned it. Germany's heirs, the United States and the Soviet Union, were both fundamentally transnational, multiracial empires whose territories were seemingly unlimited.

As a result, for half a century we have been liv-

ing in what Birken calls a "consumer capitalist" world in which "the hierarchical order of sex and race which had originally sustained bourgeois nationalism has been disintegrating" and in which "the increasing relativization of values is encouraged by the ever greater globalization of the economy and consequent emergence of a multinational business elite."

This new world order is less durable than it might appear, says Birken. The recent collapse of the multi-ethnic, multi-racial Soviet Union, he warns, portends similar problems for the American empire. Even a mere contraction of the economy could threaten "to dissolve the United States into several races." In Birken's view, racial nationalism threatens "the continued existence of the United States." He warns:

> What Hitler said in the thirties is thus what our racial nationalists are saying today: namely, that a genuinely inclusive multiracial nation violates the natural order of things. The United States must either be a white-dominated state or a collection of breakaway republics made up of this or that group.

In short: if Hitler was right, America is an increasingly unnatural and artificial construct that does not deserve to survive, and will not survive.

Birken fears that Hitlerism will become ever more attractive to those who reject today's supranational "consumer capitalism," and who resist the rapidly emerging "genuinely inclusive multiracial" order. This alternative vision has appeal beyond America and Europe, Birken believes. As he notes, Hitler's fight against the British empire — a war he actually never sought nor wanted — "won him [Hitler] the admiration of colonial peoples from Ireland to India ..."

A New 'Cosmic' Nation

Birken concludes his book with a fervent call for "the gradual formation of an American race as a higher synthesis. Then the Americans will truly constitute a universal or 'cosmic' people." In Birken's view, the "race myth" and Hitlerism "will continue to tempt us" unless Americans "can be given a genuine metaphysical foundation." This "metaphysical foundation" must be to "uncreate race" through massive racial mixing. Therefore, Birken writes, "we should not be afraid of that dirty little word, 'miscegenation'." (Consistent with this vision, President Bill Clinton, in his much-discussed June 14, 1997, speech in San Diego on race relations, openly proclaimed the goal of making America "the world's first truly multiracial democracy.")

Given the reluctance of many Americans, particularly conservative Whites, to warmly embrace this new "universal" nation, Birken says "we must have an education system that is able to instill this redefinition of American culture."

"Before we try uniting the world," Birken concludes, "let us try uniting ourselves. Until we do so, the siren song of Hitlerism will call to us."

Stark Alternatives

To anyone who views the past with an open mind, history demonstrates the utterly fantastic nature of the goal laid out by Prof. Birken (and President Clinton) — a vision no less utopian than Marxian Communism. In any case, to meld the American population into a "universal" racial-cultural entity would require government repression on a scale unimaginable today.

Few Americans today are able or willing to fully grasp the enormous implications of the radical program that intellectuals such as Birken (and political leaders such as Clinton) are spelling out for our future. But once they do (and as Prof. Birken fears) many will likely turn to Hitlerism as an alternative to the official prevailing ideology. The decades-long campaign of vilification of Hitler and Third Reich Germany may actually contribute to this by convincing millions of Americans that Hitlerism is *the* antithesis of the Establishment's ideology, and thus the only real alternative.

In spite of its defects, *Hitler as Philosophe* effectively dispels some widely-held misconceptions about Hitler and Hitlerism, acknowledges the critical importance of the race issue, and boldly spells out stark alternatives for the future of America and Europe. For this the author deserves credit.

Morality and Natural Selection

"It must not be forgotten that although a high standard of morality gives but a slight advantage to each individual man and his children of the same tribe, yet an increase in the number of well-endowed men and advancement in the standard of morality will certainly give an immense advantage to one tribe over another. A tribe including many members who, possessing in a high degree the spirit of patriotism, fidelity, obedience, courage and sympathy, who are always ready to aid one another, and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection."

— Charles Darwin, *The Descent of Man and Selection in Relation to Sex* (1871).

Letters

20 Years in the US Foreign Service

I am a former diplomat in the US Foreign Service, speak and read Arabic (as well as several other languages), and have lived overseas in France, Lebanon, and Saudi Arabia. I have twice had lunch with Israel's ex-Prime Minister Shimon Peres (when he was still Foreign Minister), and have many Israeli friends. In their candid moments, they will admit that the Holocaust is a firewall constructed to keep to a minimum American criticism of Israeli foreign policy (that is, aggrandizement). In the vernacular it's called "guilt tripping."

I have several interesting anecdotes I could recount from my 20 years in Washington, DC, and overseas which support the revisionist thesis, or at least dilute the inflated and hysterical claims of the cultural commissars.

I hope this gets through the welter of hate mail you must be getting. Keep up the good fight to preserve free speech in America. Right now the most endangered environment for free speech is, ironically, the American university campus, where cultural commissars are attempting to limit discussion of the Holocaust to a one-sided parody.

M.J.D.
Chicago, Ill.

Qualified Appreciation from Israel

Jürgen Graf's essay, "The Social and Political Impact of the Holocaust Campaign in Today's Europe" (Nov.-Dec. 1995 *Journal*) is brilliant! He is right about the intentional purpose of the open immigration policy, the "anti-racism" laws, "democracy," and the Holocaust campaign. This is the program of the "New World Order" elite.

On the whole, the *Journal* is very interesting and informative. However, I don't agree with most of the anti-Israel articles. For example, I cannot agree at all with Donald Neff's article, "Zionism's Violent Legacy" (Jan.-Feb. 1996 issue). It should be remembered that the treatment of Palestine's Jews by the British authorities was not very humane, and that in 1948 the Arabs were waging war against the Jews in Palestine. The Deir Yassin "massacre" is a myth. Today Israel is simply trying to survive!

The Holocaust myth propaganda is very strong here in Israel, and it is impossible even to think differently. This propaganda is part of the establishment's "New World Order" policy. I support the revisionists, and I don't like the "Holocaust" myth. It is not ethical to enrich oneself building "Holocaust" museums.

You are doing great work. I am enclosing a $50 donation to help support the Institute.

B.H.
Jerusalem, Israel

Permissible Revisionism

The shameless Roger Garaudy/ Abbé Pierre episode in the land that gave the West the Enlightenment, along with the St. Martin's Press cancellation, under pressure, of Irving's biography of Goebbels, and the shutting down of Japan's *Marco Polo* magazine, are proof positive that the only permissible Holocaust revisionism is that which *magnifies* German brutality and collective guilt — as manifest in Daniel Goldhagen's hateful book, *Hitler's Willing Executioners.*

M.J.
Great Neck, New York

Myriad of Half Truths and Lies

While surfing the net I struck your Web page, and was thrilled to see that others share my view of World War II. At last someone to stand up and state the facts, and not just what some people want us to hear!

It was only after doing a fair bit of reading on World War II that I started seeing the myriad of half truths or flat lies around this subject. I understand the difficulty in even hinting at another angle. Those who have not studied the subject are quick to label those speaking out as Nazi, White supremacist, and so forth. But if we are ever to gain a truer understanding of World War II history, and to prevent such terrible events from ever happening again, the sheer volume of inconsistencies definitely need to be addressed.

I admire you no end. Good on you!

A.R.
University of Canterbury
New Zealand
[by Internet]

Blown Out of Proportion

I downloaded some of the articles from your Web site, and am very impressed! These folks prove what many of us have believed all along: that the Holocaust has been greatly exaggerated and blown way out of proportion. Please send me more information on the Institute for Historical Review.

R.P.
Salisbury, North Carolina
[by Internet]

Third Reich Book Burnings and Jewish-Zionist Book Censorship

Doug Collins writes that the suppression of "politically incorrect" literature today, such as in Canada and western Europe, are "in essence no different from the Nazi book-burnings of the 1930s." He adds: "There was one thing to be said for the Nazis, though. they

did their book burning in public. We do it secretly" (Nov.-Dec. 1995 *JHR*, p. 27).

Actually, the Third Reich book burnings were essentially "publicity stunts," meant to focus attention on and encourage public censure of the trashy, pornographic and subversive literature that was very widespread in Germany in the decade before Hitler came to power. Among the targeted items were, for example, Marxist writings and "religious" literature such as the obscene and anti-Christian Babylonian Talmud.

Probably the best known of these events was the bonfire burning in Berlin on May 10, 1933, at a large square near the University. Some 40,000 people packed the square to cheer on the 5,000 students who took part. As Irving points out in his new biography of Goebbels, the initiative for this "symbolic" destruction of "decadent and anti-German literature" came from the party's student organization. Similar book burnings were staged simultaneously in every German university city.

In an address to the Berlin gathering that was broadcast by radio to the entire nation, Goebbels declared: "The era of an exaggerated Jewish intellectualism is over ... This symbolic fire is blazing now outside many a German university to show the world that here the intellectual basis of the [liberal-democratic] November Republic is sinking into the ground."

It should also be kept in mind that such burnings had an honorable historical precedent. During Germany's early 19th-century struggle for freedom against both foreign oppression and reactionary rule by oppressive princes, German students publicly burned reactionary writings.

In contrast to the public Third Reich book burnings, Jewish-Zionist organizations have for decades carried out a systematic campaign to silence all critical or even non-flattering treatments of Zionism, Israel and Jewish history, as well as every non-critical treatment of Third Reich Germany. For the most part this campaign is carried out underhandedly, using behind-the-scenes pressure and threats, although in some countries such as France, the force of law is used. When these aren't sufficient, brute terror is applied. (A good example is the July 1984 arson destruction of the IHR's office-warehouse.)

Through its debunking of powerful and enduring historical myths, scholarly historical revisionism inevitably will seem to "exonerate" Third Reich Germany. For this reason, it is understandable that revisionists might seek to put some distance between themselves and the National Socialist regime, to deflect the predictable charge of being "pro-Nazi apologists." However understandable and even justifiable this distancing may be, it must not be a pretext for historical distortion.

D.M.
St. Louis, Mo.

A Holy Man

As a devoted student of Pius XII, I want to thank you for your excellent article in defense of this truly holy man ["Pope Pius XII During the Second World War," by Mary Ball Martinez, in the Sept.-Oct. 1993 *Journal*]. I have an extensive library on Pius XII, and found your article informative and in agreement with much of the information I have uncovered.

L.W.
[by Internet]

Ray of Sunshine

Receiving the May-June 1997 *Journal* felt like a sudden and unexpected ray of sunshine. I don't mind the delay. The waiting was well worthwhile.

I am under no illusion that the crisis is all over yet, but since you have survived arson and smear campaigns of unprecedented ferocity, I am sure you will survive this internal turmoil as well. You are the true survivors! I admire your tenacity. Overworked and financially strapped, you are carrying on determinedly even after several others have left the ship. May this ship prove to be unsinkable, thus confounding all the enemies!

Our sympathies and prayers are with you! I am doing what little I can to make the transition more bearable. Enclosed with my book order is a donation [$100] to help rebuild the IHR — this most effective voice for the truth in history. I'm eagerly looking forward to the next issue of the most scholarly of historical reviews.

M.S.
Ottawa, Canada

A Gold Mine

I was looking on the net for information on the Boer war, but there was very little. With great joy I found Greg Raven's [IHR] site, and found it a gold mine of information. I would personally like to thank you for this great service. Keep up the good work.

G.K. (grade nine)
[by internet]

Hiroshima Bombing Was Right and Necessary

In their articles in the May-June 1997 *Journal*, Mark Weber and Greg Pavlik argue that the American nuclear bombings of Japan could have been avoided. My response to that is: why should they have been? The Japs got exactly what they deserved. My disagreement with Weber and Pavlik is not so much one of political attitude, but is based on the fact that I was reading newspapers in 1945 and they were not.

The hatred we had for the Japs at that time was one we Americans had never felt before and have never felt since for any enemy. It cannot be described in words; it can only be experienced. I was part of that hate, which has not completely left me to this day. It may help to grasp its depth if we recall that at the time President Truman's mail was running eight to one in favor of "unconditional surrender." It is useless to

now say we were foolish to insist on this. The American people simply would not have tolerated anything less.

There were also practical military considerations. How many recall what happened when we invaded Okinawa, the last island we took before end of the war? What we ran into was a last-ditch, clenched-teeth, do-or-die resistance that did not end until every last Jap soldier had been shot, bombed, burned or blasted out of his cave or bunker. As a grand finale, several thousand Jap soldiers and civilians committed mass suicide by jumping to their deaths from a high cliff. That ought to give some idea of the kind of people we were fighting. It certainly impressed Truman's military advisers, who took this fanaticism into account in anticipating the likely consequences of an invasion of the Jap home islands.

And there was a very good political reason to use the Bomb: it provided a sobering demo to the Russkies of just exactly what we could do to them, if need be. And be in not the slightest doubt that it was a very effective curb to their ambitions (at least until they got a Bomb of their own).

Weber goes to some length to show that the Japs were ready to surrender, and would have done so even without the nukes. Well, the fact remains that they surrendered only after we dropped the Bomb.

And let's be clear about just why they surrendered: they did so only because their Emperor told them to. Had he not done so, beaten or not beaten, the Japs would have fought to the last man, woman and child with knives, rocks, clubs, garden implements, or whatever, all the while subsisting on roots and berries.

I put this question to Weber and Pavlik: if you had been President, and had decided not to use the Bomb, would you have been prepared to face tens of thousands, or hundreds of thousands, of angry, aggrieved American parents. Could you have said to them something like: "Well, yes, we had this powerful weapon, and we could have used it, and even though using it might have saved your son's life, we're really a civilized people, and just couldn't do a thing like that."

Richard G. Phillips
Derry, New Hampshire

Day's Criticism of Chamberlin

Your tribute to William Henry Chamberlin in the Nov.-Dec. 1994 *Journal* (p. 18) calls him "one of the few western journalists in Moscow who tried to provide truthful reporting about the imposed famine" in the Soviet Union.

Former *Chicago Tribune* correspondent Donald Day gives a different story. In his memoir *Onward Christian Soldiers* (published by Noontide Press), he writes (pp. 126, 127):

"[Walter] Duranty, [Eugene] Lyons and Chamberlain [sic] (*Christian Science Monitor*) all made a special point of denouncing me and my reports of the great famine in the Ukraine in 1934 when some five million people died of starvation. Lyons, after his reformation, estimated the victims at between seven and fifteen million ... In books written after they had left Russia both Lyons and Chamberlain admitted it was they who had done the lying and confirmed the *Tribune*'s famine reports ...

"Another correspondent who carefully complied with Soviet wishes was Henry Chamberlin of *The Christian Science Monitor*. He has also written books since he left Russia; excellent books, the result of much observation and hard work. But no matter how excellent they may be, such books and articles written after many years of doping American newspaper readers with false news and propaganda disguised as 'the truth about Russia' does not excuse the writers from betraying their calling as correspondents."

By the way, Eugene Lyons, in his book *Assignment to Utopia* (New York: 1937), maintained that Stalin suffocated to death scores of currency-smuggling Jews in airtight chambers — an early version of the "gas chamber" story?

Well, for what's it's worth, here's a revisionist's revision of *Journal* revisionism. Anyway, keep up the good work!

M.O.
Oesteraes, Norway

Day's verdict is overly harsh, I think. In The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine *(New York: 1986), historian Robert Conquest relates (pp. 307, 321) that Chamberlin and a few others were able to provide, at least "adequate" reports on real conditions in the Soviet Union, in spite of censorship. At the same time, Conquest concedes that "it was only when they left the country for good that men like Chamberlin and Lyons were able to tell the full story." Journalists such as Chamberlin who wrote factually saw their careers suffer as a result. As Conquest notes, "reporters of the truth like Muggeridge and Chamberlin were under continuous and violent attack by pro-Communist elements in the West over the next generation."*

— The Editor

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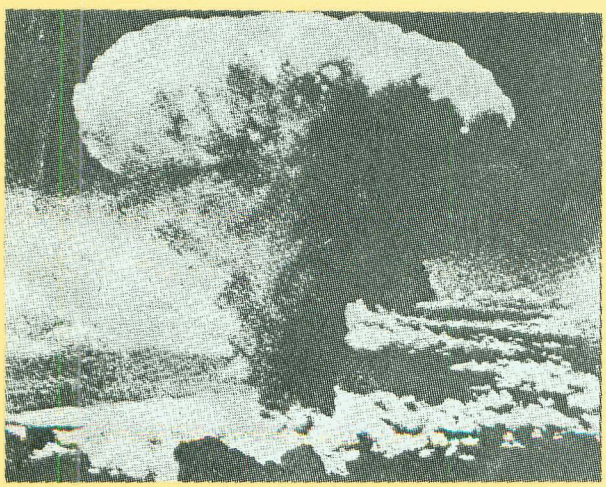

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